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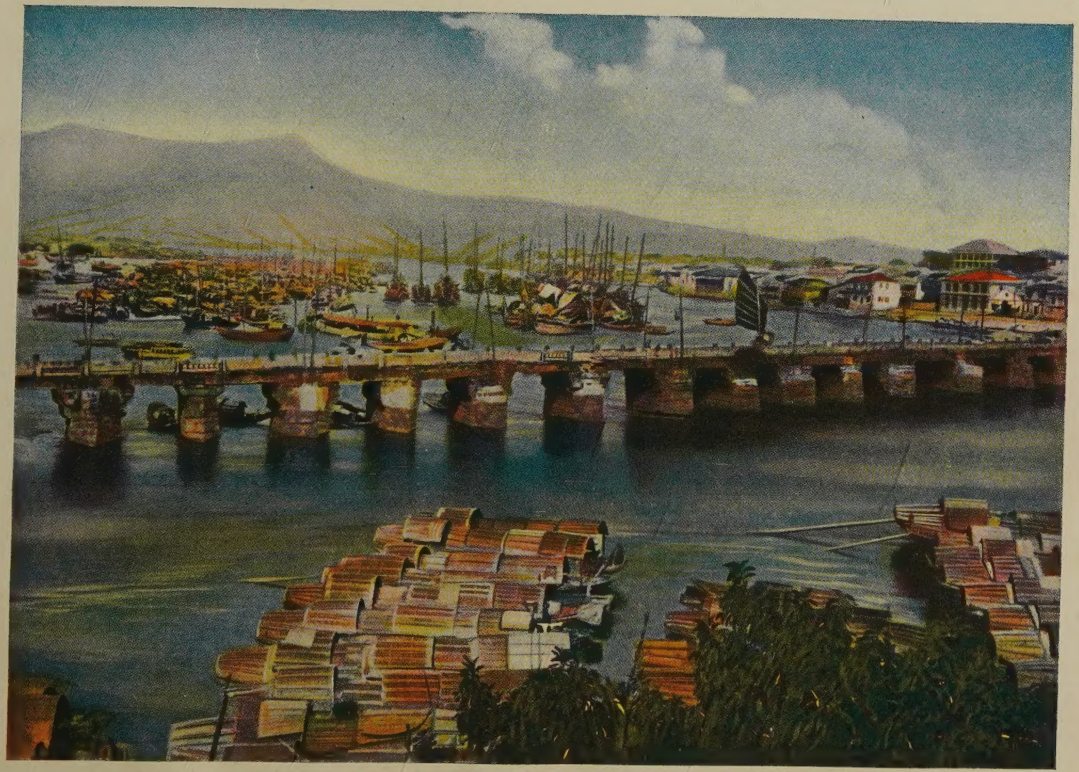

A SECTION OF THE HISTORIC "BRIDGE OF TEN THOUSAND AGES."

The Min River is the main artery of the province, and on it ply almost countless sampans, houseboats, launches, and sea-going junks.

FUKIEN

A STUDY OF A PROVINCE IN CHINA

BY

THE ANTI-COBWEB CLUB

FOOCHOW, FU., CHINA.

PRESBYTERIAN MISSION PRESS
SHANGHAI.
1925.

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Fukien

Dedicated to

THE FUKIENESE PEOPLE

Among whom we live and work and for whom we predict a future greater even than their past.

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INTRODUCTION

This Study of Fukien a Province in China is presented to its readers by the Anti-Cobweb Society of Foochow. This is a group of persons, American and British, who reside in Foochow, and gather fornightly during the winter months for literary and social purposes, their primary aim being 'to clear away the cobwebs which, in theory, gather in their minds.' The book had its inception on an evening in April, 1924, when Mr. Julean Arnold, Commercial attaché of the American Legation in Peking, delivered before the Society an address on "Knowing China first."

Reference is made more than once in the pages that follow to the inaccessibility and consequent insolation of Fukien province. Fukien is not well known in China; for though there are Fukienese in all other parts of China, there are few natives of other provinces to be found in Fukien. The name Fukien, or what it stands for, is hardly known at all in the United States or England. Yet Fukien is an important part of China; it has given many illustrious sons to the government and art of the mother country; it has rich resources and famous products; it was one of the earliest sections of China to be entered by Western merchants and missionaries—in short in deserves to be known. Hence this Study.

A secondary purpose was to provide an orderly series of papers for the Society. The papers so prepared had the desired effect of informing the members of 'things Fukienese' and of obtaining from the subsequent discussions many useful criticisms of the papers as read. The results of course presented a problem of some dimensions to the editorial committee. There have been, as expected, not a few changes in several of the articles in order to produce the systematic and unemotional treatment such a study as this requires.

As the original plans for the book shaped themselves into actualities under the hands of the editors certain other standards were adopted as necessary limitations of the Study. A book such as this Study of Fukien should deal rather with the present than with the past and it should be written for the general reader rather than the specialist. And in this case the general reader is also a Westerner, or as he is referred to in the Orient, a 'foreigner.'

Students of history and archeology will therefore find the historical phases of the various subjects summarily treated; some specialists will find their favorite subjects too briefly considered; propagandists may find their special interests but coldly presented; Chinese readers will find Chinese authorities too slightly used and the Chinese viewpoint often not sufficiently regarded. Knowledge of conditions as they obtain in China in general has been assumed and the effort made to confine reports to matters distinctive of Fukien. The Western bias will show itself, perhaps in the implications of what features of life or thought are considered good or bad and in other more or less unconscious distributions of mental or moral emphasis; but the aim, has been, throughout, to get the truth and present it in a sympathetic way. If this

Study is fairly good, it will open the way for a better one. Fukien, indeed, is changing. In a few years a second edition will be necessary.

As Mr. Julean Arnold, in the address mentioned, adjured his American and British friends to know Fukien better, and in so doing write a book about it, so it is hoped that the book which has resulted will constitute in its turn a call to the students of New China living in Fukien to study their own country and to write about it, in a scientific way. Where this book has erred, these students will correct it; where it omitted what should have been included they will supply the omission. The New Thought Movement with its enthusiasms for Chinese culture and civilization and achievement; the National Products Movement; the increasing use of native resources; and especially the newly organized Fukienology Society and the courses recently established at Fukien Christian University, may be expected soon to produce a more authoritative volume.

Special acknowledgements are here made to Miss Julia Ding of the faculty of Hua Nang College for contributions in connection with the section on Arts; and to Professors P. C. Lin of the Foochow Union Theological School and H. H. Ch'en, of Fukien Christian University for valuable suggestions and for their contributions to Chapters II and XII. Professor Lin also provided the list of the Illustrious Sons of Fukien.

The spelling of Chinese names, always a vexatious question, has been arbitrarily carried out as follows: Names of places have been given the spelling used by the Chinese Postal Service; the names of persons have been given in Mandarin where that is the commonly used form and in the local romanization in all other cases; the names of things have been given in the local form.

The committee presents a bibliography which, while not exhaustive, will prove suggestive to the student wishing further and wider information.

The editorial work was in the hands of a committee of the Society consisting of Mrs. Frederick P. Beach, Mr. Frank T. Cartwright, Mrs. Eddy L. Ford, Mr. Thomas C. McConnell, Mr. Ernest B. Price, and Mr. Roderick Scott. The index was prepared by Dr. C. P. G. Scott.

The illustrations were assembled by a committee consisting of Mr. Ralph L. Gold and Mr. Arthur E. St. Clair.

The business arrangements were made by Mr. C. A. Barker, Jr., Mr. E. Pierce Hayes, and Mr. Walter N. Lacy.

Foochow, 1925.

CHAPTER I.—GEOGRAPHY

By Walter N. Lacy

Fukien is not a unit. Some of its political divisions are separated from others by mountain ranges which can be crossed only with effort. These mountain barriers, difficult of access, are regions of sparse population, and in some cases the people who live on opposite sides speak different languages. There is no one master stream uniting the parts of the province by its unifying force; instead there are two major drainage basins which separate the province into two sections more distinct than some of the provinces elsewhere in China. Yet it is to be our task in the following pages to treat of this province of Fukien as if it were a geographic unit.

Fukien received its name, Richard, a French geographer, tells us, (I) from two of its principal cities, *Foochow* and *Kienning,* and means "happy establishment."

Location and Size

Of China's eighteen provinces, six lie along the eastern coast; and of these six, Fukien is the fifth from the north. Excepting its extreme points, the province lies between the parallels of 24° and 28° north latitude and the meridians of 116° and 120° east longitude. Comparing it with familiar locations in the United States, its situation is very similar to that of Florida. While other provinces in China have close relations and affiliations with their neighbors because of natural geographic connections, Fukien stands almost by itself, mountain barriers rather than stream connections forming its contacts with its adjoining provinces, Kwantung, Kiangsi, and Chekiang.

The area of the province is given as 46,332 square miles, being thus but little larger than the state of Pennsylvania. Only the provinces of Chekiang and Kiangsu, the two coastal provinces to the north, are smaller than Fukien.

Population

The population of Fukien is estimated as from 13,000,000 to 22,000,000. The Postal Census, 1922, places the figure at 13,000,000, which probably is not too high. This gives a density of population of nearly 300 per square mile, as compared with 35 per square mile in Mississippi, which has almost the same area and somewhat similar location; but the density along the coastal margin and the river valleys is much greater—probably twice this.

The population of the province is chiefly rural. Thousands of villages dot the coastal plains and the mountain valleys. There are

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said to be, however, twenty-nine cities with a population of 20,000 or more each. The largest of these cities are:—*

Foochow	700,000
Chuanchow-fu	130,000
Amoy	114,000
Kienning-fu	70,000
Changchow-fu	65,000
Hang-kong	60,000
Ning-tek	50,000

Geological History

When the gastropods and trilobites were swimming in the Carboniferous seas, Fukien lay along the eastern side, probably, of an arm of the sea. From this land mass the streams carried sand and gravel westward, and beyond this line of deposition the protozoa and crinoids were contributing their bodies and shells for the formation of a limestone bed. The crustal movements that occurred during the Permian period folded these deposits into an anticlinal ridge, and during all the ages that have passed since that time streams and weather have been wearing it down and further removing the surface cover from the rest of the region. Thus there is left to-day a belt of limestone along the western part of the province, with a margin of sand and gravel along the old shore line, while most of the province is composed of the uncovered rocks which had, long eons earlier, cooled and solidified from a deep-seated magma. The mountain borders of western Fukien possibly owe their present altitude to the height and recency of upfolding of these limestone beds, while the irregular and varied topography of central Fukien depends in no small degree upon the wide-spread presence of granite and porphyry, now brought to the surface as a result of the erosion removing the older land which overlay it. The irregularities of the coast line, some of the features of the coastal plain, and probably the amphitheater floor on which Foochow stands, are due to upward and downward movements of the earth's crust in this section, with subsidence being the more effective and more recent—indeed, probably continuing at present.

Topography

The topography of Fukien is that which is called the youthful stage of dissection: i.e., that stage in the cycle when the uplifted land surface has been cut into by streams flowing in narrow, steep-sided, V-shaped valleys, the streams themselves hurrying seaward with falls and rapids in their courses. At places the streams have been interrupted in their down-cutting long enough to have widened their valleys, and the rich interior valleys, of which Lek-du and Shaowu are examples, have thus been produced, becoming centers of large populations and valuable farming districts. The Foochow amphitheater is probably the most important of such widened valleys.

Economically these valleys and the coastal plains are the most important sections of the province. But they are found scattered

* These figures are taken from the China Continuation Committee Survey (2) and estimates of missionaries acquainted with these cities. Foochow is elsewhere estimated from 600,000 to 800,000.

throughout a mountain mass which covers nearly the whole of Fukien, with its ranges running northeast and southwest, more or less parallel to the coast and to each other. Near the coast these mountains rise to heights which seldom average more than 2,000 feet, though occasional points rise as high as 3,000 feet. As one goes inland, the ridges become higher, and those in the central and western section probably average not less than 3,000 feet in height, while north of Chungan on the Chekiang border they are said to attain heights of as much as 9,000 feet. In general it is true that these mountains form ridges parallel to the coast, but as one travels through the province they seem to be a heterogenous mass of mountains with no pronounced singleness of direction. Here, there, and in every direction, the mountains seem to intercept the traveler and everywhere his journey may for miles follow up one stream valley, and require him to climb several thousand steps over a mountain pass and down into the next valley.

For the most part the political sections of the province follow these mountain barriers, and the passage from one dialect region to another is often coincident with the crossing of one of these passes. The wall that separates the Kienning from the Foochow prefecture lies along a ridge from which the descent into the Kienning prefecture requires two or three hours; and the mountain pass between Yungchun and Sienyu, with its resulting belt of no population, forms a barren stretch on one side of which the Hinghua dialect is spoken, and on the other the Amoy dialect is used.

Drainage

Sawing their way across these mountains the streams are flowing in narrow valleys, splashing over rocks or rushing along in their narrow and deep channels, with here and there a widened valley across which the stream flows quietly and placidly. In the northwest third of the province, these mountain brooks gather into three major streams, and these three, uniting near Yenping, 160 miles from the sea, form the Min River. To this system are added the branch from Kienning-hsien, and the Yuki, Kutien, Mintsing, and Inghok rivers to form the Min River System, the major drainage system of the province, which drains two-thirds of its area.*

Southern Fukien is drained by a rapid and scarcely navigable stream, the Kiu-lung Kiang or Dragon River, with its branches, which finds its outlet near Amoy. This drainage basin embraces about one-fifth of the province. The extreme south-west corner of Fukien finds its natural outlet through the eastern part of Kwantung, while minor drainage basins reach the sea near Santuao, Hinghua, and Chuanchow.

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* Perhaps it would be more accurate to consider the Min as rising in the mountains on the border of Kiangsi, northwest of Shaowu, with the two branches rising in the extreme north point of the province and in the western border near Ninghwa, hsien; but describing the Min River as the system produced by the confluence of three almost equally large streams near Yenping follows Richard and the Chinese conception.

Climate

The climate of Fukien has been described as semi-tropical in the eastern and temperate in the western sections. (1) The minimum temperature ranges from about 30° on the coast to 10° or 15° in the mountains of the northwest, though it rarely falls low enough in the coastal sections to cause more than one or two frosts a year or an occasional freeze, except on the mountain tops. From such temperatures in January, February, and March, the temperature rises occasionally to 100° in July and August. The highest shade temperature recorded in Foochow is 107°. The maximum temperature probably varies but little in different sections of the province, though near the coast this is tempered by the sea breezes.

Of importance equal to or greater than the temperature, perhaps, is the atmospheric humidity. Temperature becomes critical for the growth of vegetation when it falls to 45° F., or below, and the days when vegetable growth is interrupted are few except in the higher mountains. But the constant humidity with an annual average of 81½%, and a summer average of 78%, prevents the parching of vegetation which the summer sun would otherwise produce, and makes possible the growth of timber, the crops of rice, and the semi-tropical vegetation. The humidity also accentuates the temperature extremes as they affect human feelings. Whereas 65% is considered normal humidity in the United States, one immediately remarks the dryness of the weather in Fukien when the hygrometer indicates 80% or less, and the winter cold is more penetrating, the summer heat more enervating, because of the high percentage of moisture in the air.

Rainfall

Fukien is in the belt of prevailing westerly winds, but during the winter, especially January and February, the northeast monsoon brings chilly, damp weather, and the moisture thus brought onto the cold land surface gives snow occasionally on the higher and interior mountains and produces a rainy season characteristic of these months. As the spring advances and the seasonal winds shift to the southwest, the cool, early spring winds blowing on to the sea produce the coastal fogs that so frequently delay steamer traffic at that time of the year. The southwest monsoon of the summer is much less pronounced than the northeast monsoon of the winter, but brings much of the thunder-storm weather with the torrential rains not rare in May, June, and July. Falls of 1.8 in. per hour in Foochow and 3.2 in. per day in Tingchow* have been recorded with these rains, while 31 inches have fallen in an equal number of consecutive days in Shaowu. As the summer progresses, this summer monsoon is interrupted by typhoons, those cyclonic storms that approach from the tropical sections of the Pacific, and which, when they advance on the continent, bring destruction and heavy rain. One typhoon in 1919 brought a fall of 14 inches in twenty-four hours. Thus while January and February are considered the rainy season because of the

* Whether this fall at Tingchow was with one of these spring rains and not with a typhoon could not be confirmed before going to press but a spring rain is believed to be correct.

continuity of wet weather, the average rainfall for those months, at Foochow, is only 5.88 inches, and the average of June, July, August, and September is 31.45 inches. Thus, these six months give 62% of the total rainfall of the year, which averages 60.65 inches at Foochow, and probably more than that over the higher interior; and this distribution for the year is probably true for most sections of the province.

The presence of winter rains, the general absence of frost and the extreme heat of summer, make Fukien a region which may be described as one of winter-growing. Yet the abundance of summer rain makes possible two crops of rice where the spring commences early enough to set it out in April or May, and a general humidity of 81½% favors the growth of plants of tropical and semi-tropical types. With a general absence of rain during October, November, and December, an average temperature ranging from 71.5 degrees to 53.5 degrees (at Foochow) and a high percentage of sunshine, these months are the most delightful and favor the harvesting of the summer crops. Irrigation is easily managed so vegetables and potatoes can be raised even during these months and sugar cane ripens to maturity.

Soil

The soil of Fukien is indigenous and practically all derived from bed rock. This, being granite and porphyry for the most part, yields a sandy soil intermixed with some clay, due to the partial weathering of the feldspar in the rock and the residue of unweatherable quartz. So much of the province is mountainous and so much of the forest covering has been removed from the mountains that the heavy rains easily and quickly remove most of the mountain soil. The hillside soil has been described as, "for the most part, stiff, poor, and thin, there being little or no surface soil remaining." (3) The soil in the valleys is that brought from the mountain-sides. It is alluvial and generally less sandy than that on the hillside terraces.

Cities

The capital and largest city of Fukien is Foochow, built on the floor of the amphitheater which the Min River has widened and filled while submergence has been going on. This circular basin, fifteen miles or so in diameter, with an abundance of alluvial soil, with its relatively easy access to two-thirds of the province by the Min and its tributaries, and within easy reach of the sea and communication with other provinces, has not unnaturally become the home of a million people and the location of the most important city of the province.

Santuao has the best harbor on the Fukien coast, but lack of ready access to any large productive hinterland has prevented the growth of any important port on this gulf, though Ningteh, the seventh city of the province, is located on its shores. This city is the outlet for the paper and pottery products of the Ningteh and Kutien counties.

Next to Foochow, Amoy is the chief port, due to its location on a good, natural harbor at the mouth of the Kiu-lung Kiang and not far from the port of Chuanchow. This last named port, which does

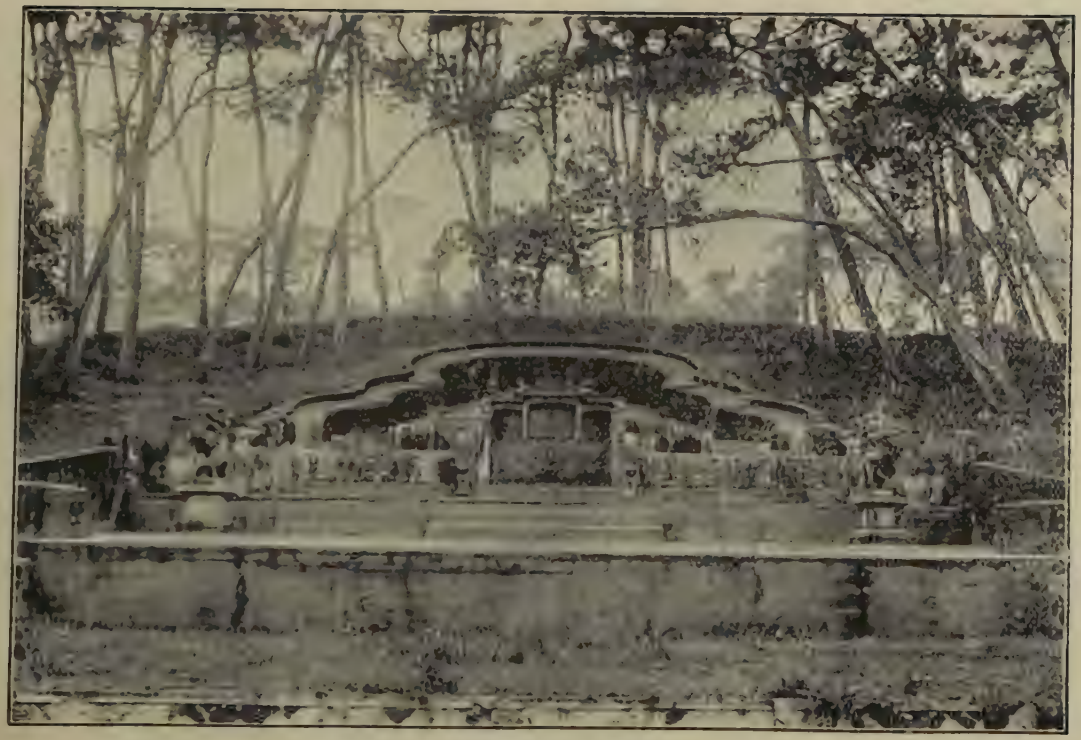
not have so good a harbor, exceeds Amoy in population, a fact due, perhaps, to the inertia and momentum of growth acquired in the days when protection from pirates was a greater factor in city growth than accessibility for ocean vessels.

Kienning has become the second city of size in North Fukien. Here again we see the advantage of location, for this city is situated at the juncture of two rivers coming from the best tea-producing sections of China, and on the main road to Chekiang. But why Kienning should have exceeded Yenping in size is not apparent, because Yenping, located at the confluence of the three rivers which form the Min, would seem to have a position of pre-eminent value as an inland city.

The other twenty-four cities (1) which have populations of 20,000 or more probably owe their size and importance, either to locational advantages for trade or protection, or to their designation as political centers as *fu* or *hsien* cities.

Environment Uncontrolled

In the building of roads and the much more recent conservancy work on the lower Min man has commenced to exert his influence over his environment in the province of Fukien. But only the beginning has been made, and human life in this province is controlled almost altogether by this environment. Topography, soil, and climate determine vegetation and natural products, and these in their turn exert an influence over life which the Fukienese have scarcely attempted to break from or control. They have found an environment to which they could accommodate their life—it has determined their food and shelter, it has directed their activities and the location of their cities, it has protected them from enemies and supplied their needs—and therewithal are they content.



GRAVES OF FUKIEN.

Hillsides which are conveniently located or which have good *feng-shui* are covered with graves. Some are mere mounds, most are of the typical horseshoe shape, while many are very elaborate and costly.

CHAPTER II.—ETHNOLOGICAL AND HISTORICAL BACKGROUND

Roderick Scott

ETHNOLOGICAL

Ethnology with all its wonderful discoveries and still more wonderful theories is yet but an infant among the sciences. Many of its assertions are still in the speculative stage, sketches of the world as it is supposed to have been, pictures that appeal to the imagination of this or that scientist. With this in mind, the outline of the ethnological background of the people of Fukien province may be sketched in.

Whether or not the high plateau region of Central Asia shall prove, through discoveries that may confirm some attractive conjectures,* to have been the "cradle" of the human race and so redeem Asia's lost reputation as the "eastward" seat of the Garden of Eden, it may be taken as the ethnological starting point of the people, called, thousands of years later, by the name Mongolian.† Flints of the Paleolithic Age (the period of rough, chipped stone tools) have been discovered in eastern Kansu, and bits of pottery from the Neolithic or polished stone Age in Honan; but no fossil men, as yet. We must wait.

The neolithic period for Europe is commonly put at 12,000 B.C. We may then, with due allowance, place the beginnings of Mongolian civilization somewhere around this date. In any case the famous "Five Emperors," three of whom are certainly legendary, to say the least, who, according to Chinese history, taught the people to wear clothes, build houses, till the soil, and write characters, had a good many centuries in which to learn these arts before they taught them. One may guess then that in the year 3,000 B.C. or thereabouts Chinese culture began; but this is certainly not the initial date of Chinese civilization.‡

Ethnologists agree with the Chinese historians, however, as to the locality where this culture arose, namely, the valley of the Yellow River. Conditions of life there may be the reason, as supposed, why this culture began. The centers of Indian, Iranian (Persian) and Egyptian culture arose in great river valleys.

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*The researches of the American Museum of Natural History expedition in the Mongolian desert, now going on, under the leadership of Mr. Roy Chapman Andrews, will occur to the reader, but the discoveries so far made are of paleontologic rather than ethnological interest.

†As a matter of fact scientists no longer insist on only *one* 'cradle' for the race.

‡Yao and Shun, the two emperors of the Golden Age which according to Chinese historians, *began* Chinese history, are dated at 2,200 B.C.

The picture so far drawn shows a tribe of prehistoric man living in the great Asian plateau and gradually spreading eastward and southward, to become later the famous Mongolian race, with its branches, the Japanese, the Mongols, the Tibetans, and the Chinese—the Chinese being the first to evolve a definite culture at the gates of civilization.

The Fukienese

Well within the historic period flourished the Chow Dynasty (1,100 to 250 B.C.), when Confucius and Mencius and Laotze and others lived and thought and taught. Then came the Ts'ing Dynasty from 249 to 207 B.C. And then the Han Dynasty, 206 B.C. to 203 A.D., so famous in history that the Chinese people are still often called the Sons of Han. In the Ts'ing Dynasty the expansion of the people begins; and in the Han Dynasty the provinces along the shore of the Yellow Sea, as well as along the banks of the Yellow River, are occupied. As pioneers, driven by economic pressure in the already too-well populated river valley, or as conquerors dispossessing the original inhabitants of outlying territories, these Chinese nomads do their last wandering, and commence to settle down and organize the sections of the country that are now known as the Eighteen Provinces. Fukien was one of the 40 states of the Empire in the Ts'ing Dynasty.

These original possessors of the land are mentioned in the Classics, under the general head of 'barbarians,' inhabiting Shantung, Kiangsi and the South. Who were they? Were they pre-Chinese, but of Mongolian extract? Or were they members of another branch of the human family?

Mention of the original inhabitants of Fukien is made in imperial records as early as the Chow Dynasty, where they are referred to as the Seven Min, whence the name Min River, and Min as the poetical equivalent of Fukien, though its significance was once barbarous enough. The character Min 閩, represents a snake under a gate; which has led to the assumption that these aborigines belonged to a Snake tribe. But little account is made by Sinologists of a possible relation between the ideographs and tribal totems, such as is suggested by this notion; and the more likely explanation is, that the Sons of Han expressed their own race pride and their contempt of all barbarians as 'beasts,' by giving their names various animal radicals; the dog radical is very common in a similar use.*

The Hak-kas

Aboriginal tribes or rather groups, are not wanting in present-day China. They are an attractive but as yet unworked field in ethnology. The most well-known of these are the Miaotze in Kwangsi. Richard speaks also of the Ikias as important among several others.† Fukien has her own 'aborigines,' though she shares them with

* Though it is almost sacrilege to kill a dog in China, the word for dog is often used with great contempt as an epithet.

† L. Richard, Comprehensive Geography of the Chinese Empire (1908) p. 340.

Kwantung, Kiangsi, Chekiang, Formosa and the Straits. These are the Hak-kas.

In Fukien these Hak-ka people, known locally as San Tak, are found in four districts, Funing, Ningdaik, Longuong, and in the mountains north of Foochow. They are poor, and very shy so far as foreigners are concerned, but are very proud. And with good reason, for they possess but four surnames, Loi, Buang, Lang, and Cung, the second not found in Fukien, whereas the Chinese have a hundred surnames!* Their traditions boast direct descent from a royal prince. He had, to be sure, a dog's head, but that was the fashion with the blameless Cynocephali as Herodotus tells us. Moreover, to this day the Hak-ka women wear a silver image of a dog's head in their peculiar headdress.†

Who are the Hak-kas? This is the second of the ethnological problems for the Fukien student. The first was, Who were the Seven Min? In the absence of an exhaustive study of the Hak-kas three *opinions* may be given:

(a) They are descendants of the 'aborigines,' the more or less mythical Seven Min, for example. They are often referred to as aborigines; but they do not *look* any more like aborigines than the usual peasants and farmers. Their customs differ in some respects.

(b) Richard says they are descendants from marriages between Chinese soldiers and the aboriginal Ikia women.‡ The word *Hak-ka* means, he says, 'guest family,' or 'squatters.'

(c) A third theory is based partly on the assumption that *Hak-ka* means 'lower guest,' or 'further immigrant,' and partly on the fact that several pure Mandarin words occur in their dialect. According to this theory, they are descendants of Chinese pioneers driven out by pressure, 'persecution,' their own annals call it, who came to Fukien somewhat earlier than the conquerors who later established a provincial government. If they had been 'original' peoples, they would have had a 'beast' name.§ The occasional successful career of a Hak-ka supports the theory. Governor Ch'en Chun Ming of Kwantung was of Hak-ka descent.

The Polynesian Strain

A third question for the ethnologist is, Why do the people of Fukien have such slim hands and feet, such olive skins, and other non-Mongolian features? The answer, still a speculation, is, that the Malay-Polynesian peoples, who are known to have spread as far west as Madagascar, spread also as far north as Fukien and married the sons and daughters of Han they found there. The sea-

* A Chinese word for 'the people' is 'the hundred surnames.'

† See an article in the China Journal of Arts and Sciences, January, 1925, "The San Tak of Fukien," by Henriette A. Woods.

‡ Richard, p. 119. See also pp. 342, 344.

§ The author is indebted for this suggestion to Prof. H. H. Ch'en of Fukien Christian University. *Hak-ka* is written 客家 or 下客.

faring propensities and the piratical reputation of the Fukienese in early books, gives some color to the theory. Richard says the Ikias are of Siamese origin.*

LANGUAGE

Chinese presents a linguistic phenomenon unknown in any other language and very baffling to the foreign student. The *written* or "classical" language is uniform throughout the country, but there is no single *spoken* Chinese language, only "dialects" of varying range and similarity, of grammatical structure and pronunciation. Let us try to imagine origins. Suppose the first Chinese people to have spoken the supposed "pure" mother-tongue. In this language the immortal Classics are written. The canon forthwith closed. One may copy the old, but he may not begin anything new. "I am a transmitter, not an innovator," said Confucius. Wherever the Mongolian pioneers go, they carry their culture and their classics in classic, canonic pictures; but immured behind high mountain ranges, they forget the spoken language of their forefathers and evolve new dialects, and consequently new pronunciations of the written or classical language—really, the inherited pictures. A friend describes these dialects as more or less successful efforts to remember the parent tongue; they might equally well be described as failures to remember it!† These various dialects are now firmly established; and whatever their origin, their persistence in a nation which regards itself as a unit is a problem for the etymologist.

The Dialects of Fukien

The seven dialects found within the borders of the province of Fukien are different from one another and different also from other forms of Chinese to the north and south and west. There is of course no such thing as a Fukienese speech. The dialects are moulded not to the political boundaries but to the physiographical features of the country.

The Foochow dialect is universal in the lower part of the Min basin, but shades through local dialects differing along each of the three major branches, toward Mandarin as the borders of the province are approached to the north and west. This same dialect is found up the coast to the northeast as far as the Chekiang border. The basin of the Kiulung Kiang and the river which finds its outlet at Chuanchow, are occupied by people speaking the Amoy dialect. The Hinghwa-Sienyu valley has a dialect of its own, though it is difficult to see why any language barrier should exist between this valley and the Foochow coast area to the east. The Tingchow section, whence the drainage is through Kwangtung, has a dialect described as Hakka-Mandarin, and every mountain-enclosed county has variations or conglomerations of the dialects spoken just over the mountain boundaries. Additional dialects are the Kienyan, the Kienning, and the Shaowu.

* op. cit. p. 207.

† The Fukien dialects have some words pronounced like the same words in the language used in China during the Han Dynasty. H. H. Ch'en.

In China itself, Nanking or Yangtze Valley Mandarin is the dialect with the widest range. Northern Mandarin or "Manchurian" is regarded by some as nearest to the supposed "pure" mother-tongue; it has therefore been selected, with modifications, by the reformers of the New Thought movement, for the national language of the future.*

HISTORICAL

As already stated, reference to Fukien appears in imperial records as early as the Chow dynasty; by the time of the Ts'ing Dynasty Fukien is a state or 'gong.' In the Han Dynasty, the divisions are called 'ciu'; Fukien is listed as a part of the 'Iong ciu.' The province attained independent existence in the Sung Dynasty (900 A.D.) as Fukien-lo. In the Yuan Dynasty China had her largest territory under Genghis and Kublai Khan; Fukien was then a part of Che-kiang, which was called Kiang-chieh. Finally the province took its present form in the Ming Dynasty in the sixteenth century."

Foochow

The first city was very small. The first wall was built in the Han Dynasty. It was built on the plain in front of Ia Sang, a hill east of Bing Sang, where stands the North Tower. The second city wall was built about 300 A.D., by Nguong Go, a famous geographer, who was civil governor. The third wall was built in the Dong Dynasty and the fourth in the Liang Dynasty, about 550 A.D. Most of this wall and its six gates remain to this day. The fifth wall was built in the Sung Dynasty (900 A.D.). Three of its six gates, the East, the West and the Hot Water Gates, are in the present wall.

Marco Polo

The monotonous record of the centuries of provincial establishment and expansion prior to the nineteenth century is broken by two events of especial interest to the foreign student, namely Marco Polo's visit in the Yuan Dynasty, and the Japanese invasions of the sixteenth century.

In chapter 73, in book II, of the Travels of Marco Polo mention is made of the vice-royalty of Kon-cha, supposed to have included Fukien, Kiangsi and Kwangtung, the capital of which is Fu-giu, i.e. Foochow. "In the course of six days' journey through this country, in a southeast direction, over hills and along valleys, you continually pass towns and villages, where the necessaries of life are in abundance, and there is much field sport, particularly of birds. The people are idolaters, the subjects of the great Khan, and are engaged in commerse and manufactures. In these parts there are tigers of great size and strength." This journey of six days took the famous

* Local Fukien dialects are at such wide remove from the Classical that no local dialect writing has any literary standing at all. The early missionaries, seeking a medium for the popular translation of the Scriptures, had to adapt many classical characters to make a written vernacular. The result has never been regarded with favor by Chinese scholars.

Venetian to Kue-lin-fu, as he calls it, which is Kienningfu. "The women of the place are very handsome and live in a state of luxurous ease. There is much raw silk produced; cotton is also woven. The multitude of tigers renders travelling dangerous."* In the next chapter Polo goes on to Canton.

The Japanese Pirates

From 1549 to 1562 Fukien was subject to continuous attacks by Japanese invaders. They actually captured Changchow as well as other cities. They were finally utterly routed and driven out by General Cie Guong, whose discipline and skill were so superior that he overcame 10,000 of his foes with only a thousand troops.

An incident of one of General Cie Guong's campaigns was the battle that took place on the plain east of Foochow city. The Japanese who fell in the battle were buried on the plain. The mounds on the plain half-way between the Water Gate and the large village of Au-seu mark the places of burial.

General Cie Guong ordered his men not to turn from the enemy, under penalty of death. His son turned his head to see if his father was following, and was killed for it by his father's order. A memorial to him stands outside the Chang Lau Muong, and one of the temples on U Sang is named for him.

* The Travels of Marco Polo. Everyman edition. p. 312.

LAUNCH TRAVEL.

Overland travelers must take bedding, clothes, and food in bamboo baskets, carried by coolies. On the rivers and larger creeks these launches carry densely-packed passengers.

CHAPTER III.—RECENT HISTORY

By Willard L. Beard

THE BEGINNINGS OF FOOCHOW AS A TREATY PORT*

The first foreigner to visit Foochow, as far as known, was a Dutchman, Van Horn, who passed through on a special embassy from the Dutch government to Peking to petition leave for Dutchmen to trade with China, in 1664.

The first foreigner to come to Foochow to reside was Mr. G. Tradescant Lay, appointed British Consul to Foochow by Sir John Davis, Governor of Hongkong, June, 1844. Mr. Lay was the father of Mr. Walter Lay, Commissioner of Customs at Foochow in the nineties. The British Government sent Mr. Lay in a special vessel as far as the mouth of the river Min, and left him. A Hongkong newspaper reports, "The Consul was allowed to find his way in the most undignified manner to the seat of his official post, with as little ceremony and respect as if he had been a common pedlar of bazaar jewelry."

Much difficulty was experienced in finding a place to stay. At last a roof was found below the place where the American consulate was situated until 1923, but it was not considered fit for any European to live in. In vain did Mr. Lay appeal for help to the Chinese officials, who insisted that they were powerless to force the people to rent their property. Finally, after vain appeal from Hongkong, Mr. Lay was instructed to leave Foochow. The Foochow officials thought they saw in Mr. Lay's withdrawal worse trouble than his stay would entail, and they soon found a temple at Black Rock Hill into which he and his staff moved in February, 1845.

Mr. Lay enjoyed his own company for several months. The Foochow officials held aloof until December, when the provincial treasurer, who was also the commissioner of foreign affairs, consented to receive him at his yamen. Mr. Lay's relations with the Chinese officials soon became more cordial, and it was with reluctance that he left within a few weeks to go to Amoy. Mr. Lay was the only foreigner in Foochow during his stay there.

In March, 1845, Mr. Rutherford Alcock, previously consul at Amoy, was transferred to succeed Mr. Lay at Foochow, and brought with him as interpreter, Mr. Harry Parkes. Mrs. Alcock accompanied her husband to Foochow, and was the first foreign woman to reside in Foochow.

In June, 1845, Mr. Glen, a British subject, arrived, and decided to take up residence here, hoping to be able to purchase tea for export and to import piece-goods for sale. All the Foochow tea was then carried overland to Canton for export, as the law forbade tea

* This account of Foochow is taken by permission from a paper read before the Foochow Literary Society in 1918, by H. B. M. Consul, F. E. Wilkinson.

export from Foochow, and the only tea brought into Foochow was for local consumption. All piece-goods for Foochow came from Amoy. Mr. Glen found these tea laws and piece-goods customs very hard to overcome. He was, however, trying to overcome both, when suddenly in the season of 1846, a mob broke into his house, and looted his entire stock; and he barely escaped. This discouraged him and he left Foochow.

Consul Alcock was transferred to Shanghai in 1846 and Mr. R. B. Jackson was in charge of the British Consulate from August 1846 to 1850. During this time the Roman Catholic Mission was started by the arrival of the first missionary, a Spanish priest, antedating by a few months the arrival of Rev. Stephen Johnson of the American Board. About this time also two Swedish Lutheran missionaries, Messrs. Frost and Elquist, came to Foochow. Mr. Frost was murdered while on his way to the mouth of the river to cash gold drafts on an opium ship. The mission was then abandoned.

Until the opening of the American Consulate in 1854, American affairs were cared for by the British Consul; the Roman Catholics must also have been under his care.

Shortly after 1850, the second foreign merchant, Mr. Compton, arrived from Canton with a stock of piece-goods, and was able to sell them. He was the first foreign merchant to effect the shipping of tea from Foochow, assigning 255 piculs to England. But Mr. Compton became discouraged and soon left Foochow.

By 1853 the Tai Ping Rebellion had closed the overland trade route, and in that year, Russell and Co., an American firm in Canton, sent agents to Foochow, who went into the country themselves, purchased tea, and loaded the ships, and sent them from Foochow with tea. In 1854, trade in tea leaped to 130,000 piculs. The tea business grew in volume and in profits, till in 1864, £4,000,000 or about 20,000,000 gold dollars or 40,000,000 Mexican dollars worth was shipped. Nearly 50 percent of this was profit. The tea trade has steadily declined since 1880.

In 1854 the first land was purchased by a British subject, on the Nantai Island. This began the transformation of what was an immense graveyard into the present settlement.

AMOY

Amoy was opened to trade in 1843 by Sir Henry Pottinger. The first British consul at Amoy was Mr. Alcock, referred to above. He was in Amoy from November 1844 to March, 1845. Through his instrumentality two very important matters were arranged. First, the evacuation of Kulangsu by the British garrison, and second, the completing of the consular residence.

Amoy had relation with Spain from the Philippines as early as 1575, but from that time until 1843 there seems to have been a cessation of international relationships. In 1899, a Japanese concession was marked out on the Amoy side, that is, in the Chinese city, but this has never been developed. In 1903 the island of Kulangsu was made an international settlement, much after the Shanghai model. The foreign population of Amoy in 1905 was 912 as against 841 for Foochow. The foreign population has been more predominantly British than that of Foochow. The Chinese population of Amoy is estimated at 300,000

and it is estimated that nearly 200,000 have gone, through a long period of years, from Amoy to the Straits Settlements. There is a large trade between Amoy and the Straits Settlements. In the early years, that is, 1840 to 1850, Amoy was one of the tea markets of China. Amoy Oolong was a noted tea, but it was later eclipsed by Foochow Oolong.

In 1925 the approximate number of foreign residents in Foochow and North Fukien was 500 and in Amoy and South Fukien 160; about 80 per cent of these numbers being missionaries.

THE TAI PING REBELLION

The Tai Ping Rebellion swept over China between 1850 and 1864. In Fukien nearly all of the Upper Min river towns and cities were decimated by this uprising, which swept from Shaowu to Yenping, but was stopped there. Only one town between these limits was able to withstand the rebels. This town, A Iong by name, was not touched, and it has ever since been so proud that the officials have with difficulty been able to govern it.

THE CHINESE-FRENCH WAR*

July 19, 1884

"The strained relations that at present exist between France and China and the likelihood of this part being occupied should war result, have caused some speculation in the leaf. In view of the approaching crisis, tea men have been willing sellers, at somewhat easier prices."

The reports dated August 2nd, August 9th, August 16th, state that negotiations are progressing with the probability of war or peace hanging in the balance. Then we read under date of

August 23rd, 1884.

"This forenoon at nine o'clock a notification was issued by the British Consul, informing his subjects of the receipt of a dispatch from the French Representative, saying that the Government having failed to obtain satisfaction from the Chinese for the affair at Long San, had instructed Courbet to commence warlike operations in the river Min. Monsieur de Begaure's communication added that he had hauled down his flag and that hostilities would commence to-day.

"At two o'clock the sounds of heavy firing were distinctly audible and still continue. No news as to results has been received at present, but with the overwhelming force at the disposal of the French, it is deemed unlikely that the natives would be able to offer any effectual resistance."

August 30, 1884.

"The engagement of last Saturday resulted as expected in a total collapse of the Chinese fleet. The actual fighting is said to have lasted only seven minutes, but the French kept up a heavy fire for three or four hours and this unnecessary action is most severely criticised by the British naval officers.

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*The quotations in this account are taken from Galton and Company's "Weekly Tea-letters" of the period.

"There were five Frenchmen killed. The native loss it is almost impossible to estimate, but it is thought to be somewhere between 1,000 and 1,500. Since the commencement of the week, the Frenchmen have been engaged in destroying the forts, towards the mouth of the river; this having been completed yesterday evening, it is expected that they will have steamed out this morning.

"H.M.S. Zephyr was fired on during the engagement and Lieut. Hubbard had his leg broken. The limb was amputated but the officer died September 13th."

The Rev. Charles Hartwell told the writer that all the forts on the Min river were built with stationary cannon and that these pointed down river, so that as the French fleet came in the river, there was only a moment when any one ship was in danger from any one fort.

Fearing that the French fleet would come up to Foochow and command the city, the Chinese filled several junks with stones and sank them near Kushan Point. This is largely accountable for the sand bar in the river at that place and for the difficulty that launches find in going up and down river at low tide.

THE REVOLUTION OF 1911

The Monarchy of China became a Republic on October 10, 1911. The Revolution in Foochow began at 4:15 a.m. November 9.

About 5,000 Tartars (Manchus) were left without food or money in the city. These had each received a monthly stipend from the Chinese Government, which enabled them to exist with doing little or no work. Five years after the Revolution there were less than 1,000 to be found in Foochow. They had moved to other places or had died.

The political situation in Fukien has not been stable since the Revolution. In 1922 again news came that an army was on its way from Canton to take Foochow. By the middle of September Foochow streets leading across the river, were filled daily with carts, carriages, rickshaws and carriers all conveying goods and people going from the city. The residence portions of the city were deserted.

At one a.m. October 12, 1922, shots were heard to the west. By day-light the glass revealed the attacking army on the hills outside the West Gate. Bullets fell in the C.M.S. Compound at North Gate. The Southerners were in full control of the city by 9 a.m. General Li Haiu Gi and his staff left the city at six a.m. in automobiles.

PROTESTANT MISSIONARY WORK

The American Board Mission

Protestant Missionary work began in Fukien when Rev. Stephen Johnson arrived in Foochow in January 2, 1847. Mr. Johnson had previously worked in Siam, twelve years, among the Chinese there. On September 7th of the same year Rev. and Mrs. L. B. Peet arrived. They had worked among the Chinese in Siam for six years. These Chinese in Siam had emigrated from Amoy and hence these two American families spoke the Amoy dialect.

In 1848 five persons from America were added to these three, and in 1849 a Swedish lady who had taught school in Ningpo joined the mission as Mrs. Johnson. In 1850 this mission numbered eleven. By 1858 it had been reduced by death and removal for health reasons to three, and the mission did not again number eleven, until 1874. The Foochow American Board mission now numbers 50 with outstations at Diongloh and Ingtai. The station at Shaowu became a separate mission in 1918; it has 23 members.

Mr. Johnson and Mr. Peet rented a Chinese house at the upper end of the island of Dong Ciu and lived there for about two years. Afterwards they lived in a rented house on the street leading from the main street to the present Hongkong and Shanghai Bank. In 1850 Rev. Wm. L. Richards rented a house where the Wen Shan Girls' school now stands, and was able soon to purchase and build. This purchase was so fraught with trouble and anxiety that Mr. Richards never recovered and died at sea on his way to America in 1851.

The Methodist Episcopal Mission*

September 4, 1847, Rev. J. D. Collins and Rev. and Mrs. Moses C. White arrived in Foochow to found the Methodist Episcopal Church in Fukien and in Eastern Asia as well. They came from Amoy in the same ship with Rev. and Mrs. L. B. Peet of the American Board mission. On their arrival, the house that Rev. Stephen Johnson had secured for the Peets was given to Mr. Collins and Mr. and Mrs. White. Thus the union of the missions in Foochow began as soon as there were two missions to unite.

Mr. White was able to do medical work, and from that temporary home of his on Dong Ciu island began the medical work which has grown to such large proportions in Fukien. Mr. Collins opened a school February 28, 1849, only six months after arrival, which was the seed of the mission school system in Fukien, with its nearly 35,000 pupils. This first school had eight pupils.

The first inland journey seems to have been made by Mr. R. S. Maclay and Mr. J. D. Collins. They started on January 4, 1848, and went as far as Cui Kau. They were disappointed that none of the Chinese whom they met would act as their guides or even tell them which path to take.

During the first decade sixteen missionaries had arrived in Foochow under this mission, but loss of health and death decimated the ranks, as occurred in the American Board mission.

On August 2, 1856, the first brick church was dedicated.

The mission has grown and has set off the Hinghwa, Yenping and South Fukien conferences. The missionaries number 136 in Fukien.

The Church Missionary Society Mission†

The first representatives of the Church Missionary Society to reach Fukien were Rev. W. Walton and Rev. R. D. Jackson. They arrived in May, 1850.

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*This account is condensed from an article in China Christian Advocate, January, 1924, by Walter N. Lacy.

†This account is taken from a publication of the Church Missionary Society, "Christ in Fukien."

The American missionaries had not up to that time been allowed to live within the Walled City, but the British Consul succeeded in inducing the officials to assign part of a temple on Black Rock Hill to these newcomers This did not at all agree with the ideas of the temple authorities or of the City gentry and Mr. Walton's popularity as a doctor as he helped the sick was the one thing that kept the gentry from driving the foreigners out of the city As it was the tiles on the roof were removed one night. Finally the rent which had been paid in advance was returned and the Officials begged the British Consul to take away the obnoxious tenants. The missionaries finally consented to move to another temple and all seemed satisfied for a time. But the next year, 1851, during the Kite festival, a crowd attacked the premises and carried off or destroyed all the furniture. A priest gave refuge to Mr. Walton. Other trouble followed until Mr. Walton succeeded in purchasing land on Black Rock Hill, where missionaries lived for twenty-seven years. In 1878 the mission was forced to vacate this property and they moved to what is now the foreign settlement on the south bank of the river.

The mission passed through the same period of discouragement as the American missions. At one time, 1864, only one missionary was on the ground, and the Society considered giving up the mission The C.M.S. Mission has a staff of 124 foreign workers, including the members of the Zenana mission.

The Hua Sang Massacre

In the early nineties there grew up in the Kutien district a society called The Vegetarians. By 1895 their numbers had reached 3,000 or 4,000 They seem to have been bandits bent on destroying the power of the officials. In 1895 the missionaries of the Methodist and Church Missionary Society missions in Kutien left for the summer resort at Hua Sang, fifteen miles distant. On the night of July 31, 1895, 280 men started for Hua Sang; 120 actually reached the place, about six a.m. on August 1st. The Vegetarians burned the houses and killed nine adults and seriously injured two others, and two children died of wounds received during the massacre. All the victims were British except Miss Hartford who was an American. This massacre was not the result of anti-foreign feeling

The Young Men's Christian Association

In February, 1905, Mr. and Mrs. Lewis E. McLachlin and Mr. and Mrs. Willard L. Beard arrived in Foochow, appointed by the International Committee of the Young Men's Christian Association as Secretaries for Foochow. Mr. Beard had been in Foochow from 1894 to 1903 as a missionary of the American Board. Mr. McLachlin was a newcomer.

The Association has now five foreign and 18 Chinese secretaries on the staff with a membership of 2,400 and a yearly budget of $25,000. Property was purchased near the north end of the Bridge of Ten Thousand Ages in 1911, and the Association has there a modern building with all modern equipment. On South Street in the Walled City property was purchased in 1913 and this branch is filling the need of a large constituency within the city. In 1922 the Association acquired a large property five miles up the Min river

from Foochow, on the east bank, where three conference buildings have been erected.

The Young Women's Christian Association

In 1914, Miss Edith Wells and Miss Helen Crane came to Foochow and started the Young Women's Christian Association. In 1925 the foreign secretaries were called to other cities in China and the Association in Foochow was closed.

FUKIEN'S ILLUSTRIOUS SONS*

All Chinese students are familiar with that great historical work, "The Words and Deeds of Famous Men in Chinese History." Of the 282 biographies in the book, 161 are biographies of men from Fukien. Selection is here made of the most famous; seven who lived before the nineteenth century and two lived in that century.*

In the Sung Dynasty (900 A.D.) the greatest of all Fukienese lived, Chu Hsi. An account of his life and work is given in Chapter XII.

There was also Tsai Yuen Ting of Kienyang a great scholar and disciple of Chu Hsi. At the age of eight, he was able to compose poetry and would memorize thousands of words daily. He was falsely accused of teaching evil doctrines and was sentenced to death; but he accepted his doom in a most calm and stoic manner. On his way to the capital, where he was to breathe his last, he wrote to his children, "When you walk alone, don't be ashamed of your shadow; when you sleep alone, don't be ashamed of your blankets."

A third great name in the Sung Dynasty is that of Li Gong of Shaowu. He was a prime minister and was noted for his wise policies against the Jins. He was later banished to the south of the province, presumably a desolate place.

A fourth name is that of Tsai Hsiang of Sienyu. He was both a righteous and a bold man. Having learned of the wickedness of Lu I Jien, who was then the prime minister, he informed the emperor about it; and Lu was cashiered. He recommended good men for ministers on several occasions. Emperor Jen conferred upon him the title, "the royal model and advisor."

In the Yuen Dynasty (1295) lived Hu Jing Ching, the "Filial Son." When he was five years old, there occurred an outbreak in his locality and he got separated from his mother. When old enough he set before himself the task of finding her; and after forty years' search he finally discovered and identified her and took her to his home. His fellow-townsmen have perpetuated his memory by erecting a pavilion in his honor.

Lin Pi of Lunchi flourished in the Ming Dynasty (1644). Once he was sent on an embassy to Annam. During his visit the king of Annam privately caused five hundred pieces of gold to be placed on his bed. On waking up he said, "I have come on an embassy from China; how can I receive gifts from these aliens?" So he declined the present. Later he was wrongly accused of receiving one nugget

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*This list has been furnished from the original by Prof. P. C. Lin, of the Union Theological Seminary, Foochow.

of gold from some under officer. "The man," cried the emperor, "who declined the Annam gold, will he take gold from a mere servant?" And he dismissed the case.

A famous minister of the Ming Dynasty was Wang Tao Chou. He composed essays as a mere child, going often for whole days up the mountain top to lie against a rock or pine to read. But his fame rested on his extreme loyalty to the Ming Dynasty against the then usurping Ching Dynasty. When the Manchus had ascended the throne in Peking, Prince Tang, of the royal Ming lineage, fled to Foochow and established a separate kingdom. He sent Wang out against the Ching army, which had been dispatched to demand his homage. Wang had the smaller army and was defeated and captured, and carried to Nanking. For seven days he would not eat. While in custody he was calm enough to write several volumes of poetry. Finally he was led out to die. On passing through the Tung Hua Gate he sat down and refused to go further, saying the place was near enough to the tomb of the Emperor Kao, (the founder of the Ming dynasty). His disciples were so moved by his death that embracing his head, they cried, "Wait a moment, Spirit of our Master, we are coming with you!" and they all died the same day.

In the nineteenth century two names of Fukienese are especially illustrious: those of Sheng Pao Ting and Lin Tze Hsu. General Sheng was prominent in suppressing the Tai Ping Rebellion and in introducing many reforms into the country. He established the Naval Arsenal and the Naval College at Pagoda Anchorage, Foochow. The fact that many Fukienese are in the navy traces its causes to General Sheng's work. Lin Tze Hsu, while Governor of Kuantung, destroyed tens of thousands of chests of opium. He was banished for the act, and his country suffered humiliation for it too, but he is honored in Fukien for having had the courage to do the right thing whatever the consequences. There is a temple in his honor in Foochow.

PLACES OF INTEREST

Fukien abounds in places of historic and scenic interest, but because methods of transportation are so crude and uncomfortable and because, during recent years, the plague of militarism and banditry has increased the difficulties of travel, this book will mention only a few of the outstanding and fairly accessible points.*

In Foochow

Hot springs, utilized by the provident Chinese for widespreading bathhouses, are found toward the East Gate while a trip there can easily be expanded to carry one over Curio Street, a section amply described by its name, where antiques and fakes can be bought in large quantities. To those interested in temples the Confucian Temple, inside the city walls, and *Sa-sieng-se* (Lichee Temple), a few *li* outside the West Gate, are most appealing. The last named is famed for its flowers and its finely carved pillars of stone.

* An excellent chapter on the missionary centers of Fukien is found in "A Guide to Important Mission Stations in Eastern China" published by the Mission Book Company, Shanghai, in 1920.

Mission work of all kinds, from kindergartens to institutional churches and schools for the blind, can be seen with little effort. A fine example of a modern industrial plant with some welfare work carried on for its employees is the Foochow Electric Co., Ltd.

Near Foochow

Five miles away and accessible by launch lie the buildings of the Fukien Christian University, a union institution of college grade which heads the missionary system of education for the province. Its superb location and adapted Chinese architecture challenge the attention of all river travelers.

On the towering hill above the University, although not visible or easily accessible from it, is Kushan Monastery, the largest in South China and one of the most famous in the entire country. Its buildings are spacious and beautiful, some of them very old; but its chief glory is the combination of magnificent trees and inspiring outlook. Stone steps of great slabs laid with unusual regularity give an approach from the Foochow side that is easily overcome.

Inland from Foochow

The shortest trip of interest is to Ing-tai, a district city of considerable missionary importance because one of the centers of American Board work. On the way one can stop at *Huong-nguong-ngang* where is a Buddhist monastery of unique beauty. The buildings do not compare favorably with those of Kushan, but they lie high up under the shelter of a great cliff over which at most seasons drops a waterfall. Travelers from elsewhere in China consider it well worth the trip.

If one has the time and is willing to risk considerable discomfort and possible danger, the river trip to Yenping and Kienningfu is one to be considered. Formerly made slowly in oar-propelled boats, it is now a matter of sitting in cramped quarters on a powerful launch and making the trip (to Yenping) in one full day's travel. To Kienning there is another launch line making more or less regular trips. Rapids, gorges, and mountains covered with pine trees and bamboos give a succession of lovely views. The two cities are respectively centers of work for the Church Missionary Society and the Methodist Episcopal Mission.

Above Kienning, reached only by small boats, lie the far-famed Bohea Hills whence for centuries has come China's best-known tea. These hills attract the admiration of all who have seen them because of the sometimes quaint and always magnificent forms into which ages of erosion have carved them.

Along the Coast

Santuao, Funing, and Hinghua are cities of interest but they are rarely touched by the traveler. Inland from Hinghua one day and three days respectively lie Sienyu and Yungchun in the midst of beautiful scenery—and bandits. Only the person with special purpose is willing to make the trips in unbelievably small coasting steamers or sedan chairs to these various cities.

Amoy

This is Fukien's best port and is much more easily reached than Foochow. Long famed for its dirt, it is slowly shaking off that reputation. Kulangsu, the island where most of the foreign residents live, is one of the most attractive concessions in China, while some sections of the city proper are becoming clean and attractive. On top of the main hill is Tung Wen Institute, one of the earliest private schools in China.

Near Amoy and deserving special trips on the part of visitors are two notable institutions, Amoy University and Chip Bee School. These are privately supported, inaugurated by Mr. Tan Kak Kee, a wealthy rubber manufacturer from Amoy who has put almost unlimited wealth into these schools. The buildings are exceptionally fine, and the management and teaching are almost entirely in the hands of Chinese. In the few years of their history both the University and the Middle School have made themselves worthy of their high place in the educational field of this country.

Up country from Amoy, requiring only a few hours travel by river launch, are Chanchow and Chuanchow, places which possess considerable interest for the student of missions.

If one's interest is in natural history, in ethnology, in comparative religions, and is willing to spend time and money in first hand study, there are many other points to be mentioned where the rewards would be great. But it will be the very exceptional traveler who visits all the places here named. Only a few visitors touch at Amoy and Foochow, while the average globe-trotter skips Fukien entirely, thus missing one of the richest fields of interest in the entire country.

ONE OF KUSHAN'S TEMPLES.

Among the shrines and temples of this mountain none are more beautiful than this. A spring of pure water gushes from the dragon's mouth, the water operating a small wheel which by means of a wire drives the wooden fish against the bronze bell, giving a regular and melodious call.

CHAPTER IV.—SOCIAL AND RELIGIOUS LIFE

By Grace Steinbeck and Susan Armstrong.

CHARACTERISTICS OF THE PEOPLE

In general it may be stated that the men of Fukien are physically inferior and the women physically superior to the men and women of other parts of China, and both facts have the same cause. The women do the heavy work in many parts of the province; and because custom decrees that they shall work, they do not, in many places bind their feet, and this in turn contributes to their fine stature. Both men and women are shorter than the people of northern China, as living in a semi-tropical climate. It is often stated that the Fukienese are more excitable than other Chinese, a contention difficult to sustain. They are also regarded as more conservative than their neighbors. Certainly they have shown a much slower response to the new currents of thought and custom. But may not this reputation for conservativeness be due, not to some psychological trait, but rather to the absence of means of communication and the comparative inaccessibility of Fukien, both as far as other parts of China and therefore of the world and the various parts of the province itself are concerned? But whatever be the truth of this, they demonstrate their homogeneity with their fellow-countrymen in their friendliness, their hospitality, their charm; their cheerfulness in the face of constant calamities of fire and water and plague and civil strife; and the dramatic qualities of their customs and expressions and habits.

Their Homes

The homes of Fukien reflect like their short stature, the subtropical climate of the province, for they are built around open courts and most of the daytime is spent, winter and summer, by rich and poor in the open air. The better classes are to be found in open courts and rooms; the poor in the streets in front of their shops. The semi-foreign red brick houses are now beginning to crowd their way in among the spacious, rambling courtyards and along the new macadam horseroads. There are new white plaster adaptations of the apartment house also. In the cities, wood and stone are used a great deal in building, because they are so plentiful. The poorer city houses have a framework of wood and walls of a mud and straw plaster which is put over a bamboo mesh work. Village houses are almost entirely of this mud plaster. Roofs are not flat as they are in the North, but quite slanting with gables that are sharply and artistically curved. Grey tile is used ordinarily. In travelling through the country one sees grey roofs and houses instead of the yellowish effect of north China, set off by great banyan trees and green rice fields so that, from a distance, nearly every village is a bit of beauty.

Like the homes of their neighbors, the Cantonese, the homes of the Fukienese are superior in strength of construction and in artistic

appearance to those of the North. Wooden floors can be found in many homes; carpets and matting are beginning to be used. Beautiful woods and carving adorn the pillars and high beams. The windows are of lattice work in many designs, but without glass. There is no heating whatever. The beds are of finely woven rattan. Because of the abundance of wood in the province, much beautiful furniture is seen in the better homes. A red varnish, whose base is the same as that of the much advertised American product, valspar, is very popular for tables, chairs and beds. Bamboo is used a great deal for stools, beds, children's chairs, carts, etc.

Wood is the chief fuel used, because of its abundance. Charcoal is also used extensively; coal very rarely.

In the matter of food there is a great difference between Fukien and the northern or inland provinces. Rice is the main article of diet, and is eaten at every meal. For the very poor there is a substitute made of sweet potatoes, dried and shredded and then cooked, called "sweet potato rice." Being so near to the sea, fish and sea foods of all kinds are most plentiful and used in great quantity —fresh, salted, pickled and dried. Vegetables are plentiful and, of these, sweet potatoes, cabbage, bamboo, bean sprouts, and water chestnuts are perhaps most popular. Fruit is plentiful and eaten between meals rather than with other food. The good cooking of Fukien is next to that of Canton for its fame.

Their Family Life

In Fukien the prevailing customs of family life do not greatly differ from those of other parts of China, except, as has been noted, that the newer ideas have not penetrated very far yet. It is unusual for a young couple to set up an independent home, but the Christians have opened the way and a few daring couples have made the venture with great success. Family claims still hold first place in the loyalty and interests of each household, especially in the lives of the women. The round of weddings, funerals, engagement and birthday feasts and celebrations over the birth of sons fill the life of the large family groups. In the country a woman of the better class still has no words with a man who is not of her own household. A family will often eat together in the home, but one seldom sees men and women at the same table at social gatherings. And the parents still plan for the future of their children, though a few of the latter have independently gone their own way or ventured to remonstrate with their parents over plans that did not please them.

In the older books we read that female infanticide was more prevalent in Fukien than in any other province of China. This is supposed to have been due to the large number of male inhabitants who were killed by a garrison left here by T'ai Tsung (763-760), when he went on an expedition to Korea. It thus became necessary to keep down the number of females. A truer reason was economic pressure; the families were large in the interests of ancestor worship. One could afford to support one's sons because they stayed at home and thus became an economic asset; but the daughters, always married off, became the props of other homes. The practice still obtains in remoter districts, though on a greatly diminished scale; and for the

same reason as in the past, too many mouths to feed amidst a population economically undeveloped.

The Women of Fukien

Among the women of Fukien, there are two especially interesting and characteristic classes, namely, the field women of Foochow and the boat women. They are also called 'flat foot' because of their large and never-bound feet. The field women are recognized at once by the three very large and sword-like silver ornaments which they wear in the coil of hair at the back of the neck. They used to have enormous ear rings too. One meets these women on the streets and along the country roads, because they carry many of the loads and do such heavy work. They are especially noticeable for their strong physique and splendid carriage. In 1922, a reform was started to do away with the big hairpins, but it was not successful. The story of the origin of these pins is as follows: Long ago in the Dong dynasty, when the men had been nearly all killed off by an invading army, the women went out to fight and were able to hold back the enemy. As a reward for their great bravery, the emperor gave them these pins to wear in their hair.

The other interesting class of women seen also around Foochow are the boat women, who spend their lives in the boats that line the river banks, and whose frantic efforts to get passengers to cross the river immediately bring them to the notice of every new arrival in Foochow. Tradition says that long ago these people were banished from the land and forbidden to own property on land or to intermarry with the land people. Decrees are not so strict since the coming of the Republic and the boat women are now sometimes sought as wives by the men on shore and vice versa. The head dress of the boat women is also distinctive; the hair is combed with a peculiar projection to the coil at the back, and capped with a silver tip. These women are strong and robust too, because of the hard, muscular work they do in rowing their boats.

Both of these classes of women are unusually fond of flowers and wear them in their hair. A boat usually has room for a pot of gay flowers somewhere. They are most good-natured and ready to joke, and as ready to burst into tones of anger. Their voices are harsh—partly from the dialect and partly from their habit of carrying on a conversation across long distances on the water and from field to field or from range to range in the mountains. Visitors speak of the unusual cleanliness and neatness of both these groups of women as compared with the working women of other places.

Every section of the province has its special customs for the women in the matter of head dress, in the embroideries they have on their clothes, and in their jewelry. Even the men from different sections can be recognized by their hats and clothes and manner. Especially do the queues twisted up under a cap give away the country orgin of their owners.

In the cities one seldom sees bound-footed women anymore, except in the more secluded homes that have the old grandmothers of the past in them. School girls are freed from this custom. There are women on the streets with the peculiar walk of the unbound foot. The country districts around Diong Loh are said to have had the smallest footed women in China in past generations, and one can

still see old women hobbling through the country paths with canes, whose appearance makes the story seem true.

The wave of modern industry with its attendant evils of child and woman labor has not yet reached Fukien, and so the problem of the industrial woman, as that term is commonly understood, is not yet felt. There are just the beginnings of group work now, as seen in the small groups of women picking over tea leaves in some of the big tea firms and in those who weave cloth, generally in some large room of a private house. Nearly everything is still piece work, taken from the shops to the homes, or done by the family to furnish material for the little shop in front of the house.

Wedding Customs

It would be impossible to explain in a page or two all the ceremonies and superstitions that go along with the Chinese wedding. The two volumes by the Rev. Justus Doolittle on "Social Life of the Chinese" published in 1856 contain an exhaustive treatment of customs as they were 59 years ago. In the main, these customs still hold to a surprising extent.

In brief the wedding arrangements are these. By means of a go-between the cards of betrothal are exchanged at any time, perhaps when the children are only a few years old. The bride and groom-to-be do not see each other until the wedding day. When the families think it is about time for the wedding, the fortune-teller picks out an auspicious date and the go-between sends more cards to the girl's family. Money, cloth and cakes, a sort of mince pie that is really delicious, are also sent to the bride's family to be eaten at their feast on the wedding eve.

The wedding-day arrives and the groom goes to the bride's home for her. He does not see her, however. She is carried to her much decorated wedding-chair by either her father or her eldest brother, for the sole of her wedding shoe must not touch the soil of her parent's home. Upon reaching the groom's home, some woman friend who has many sons raises the curtain of the chair. The bride enters the bridal chamber where the groom awaits her. Then follows a ceremony which is known as the worship of heaven and earth. The couple return to the bridal chamber and the groom raises the veil of the bride and sees her for the first time. They then drink wine together signifying that they have become one flesh. Together they go to worship the ancestral tablets and the groom's parents. In every detail of this, the bride is directed by the bride's attendants, field women, who are, in fact, professional bride's attendants. After worshipping the bride is made beautiful with paint and powder. The groom takes part in the feasting, but the bride in olden days ate nothing on her wedding day. Now she often eats breakfast before leaving her own home. There are many hours of feasting and much gambling. Later comes the teasing of the bride when the men friends of the groom try in every way to make her angry. She must endure all with composure.*

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*This custom is substantially the same as the 'charivari' found in Western countries, but more vulgar. The Christians are seeking to substitute singing and other forms of general entertainment for it. One college boy in Foochow learned sleight-of-hand and let it be known he was available for entertainment at his friends' weddings.

An interesting custom shows that grooms in China do not have it all their own way. The morning after the wedding, if the groom places his foot on the bride's shoes before she puts them on, she must obey him. To help the bride out, the attendants place her shoes under her pillow; she is thus able to get them on her feet before the groom can touch them; in this case he will have to obey her!

Some of the Christian weddings are much like those of other countries, but there are also all sorts of mixtures. White or light pink veils in place of the red veils are now worn. Some girls' schools have a veil which they loan to any former student desiring it. Often the service consists of a long program of preaching, speaking and singing, that must be exceedingly tiring to the bride who stands through it all.

At West Lake Park, Foochow, there is a hall that may be rented for weddings. There the bride and groom with both families and all their friends may go, and before an official sign a contract. Further than this rather recent and occasional innovation the government takes no cognizance of the marriage contract; yet another illustration of the greater strength of tradition over law in China.

Funeral Services

Among the people at large, there seems to be less change in the funeral than in the wedding services. The funeral processions are not as elaborate as they used to be, but the feasts, every seven days during the first forty-nine days after death, are more so. A big funeral may easily cost $3,000.

At death all the family make a great effort to be at the bed side of the dying member. When the last breath is drawn all with one accord burst into loud wailing. Immediately after death incense is lighted and it must not go out for forty-nine days, otherwise the spirit will lose its way in the spirit world.

The corpse is dressed in as many coats as the family can afford. One comparatively poor family put eleven pairs of trousers and thirteen coats on the mother at her death. There must always be two more coats than there are pairs of trousers.

At mealtimes during the forty-nine days, rice is offered to the spirit by the daughter or daughter-in-law; and some is always offered also to the little devil who is the guide of the spirit . . . One must try to keep him satisfied. The idol money (Ref. to Chapter VIII) which consists of squares of gold and silver paper for the rich, and rough paper cut in the form of strings of cash for the poor is used to buy off the evil spirit as the coffin is carried out to the grave.

There is a marked contrast between the Christian and the non-Christian funeral services, especially in the impressive quiet of the former. Services are sometimes held every seven days for the forty-nine day period, but the people do not wail. They have a preaching service with singing. Much money is sometimes spent at the feasts just as at the non-Christian funerals.

The Graves of Fukien

After the funeral services, interment cannot take place until an auspicious day arrives; and coffins are often left in the little 'rest-houses' on the hillsides for years waiting the 'lucky day.'

The horse-shoe graves of Fukien are a distinctive feature of the landscape. They are also works of architecture of a very high order. Ernst Boerschmann was so much impressed with these Fukien graves that he has included four fine pictures of them in his "Picturesque China," which is a study of the "Architecture and Landscape of Twelve Provinces." In no other province do the hills adapt themselves better to the fastidious requirements of the Chinese in the matter of graves.

These houses of the dead are modeled after the houses of the living. They consist of outer and inner courts and sometimes three courts in succession in front of the tomb, as in the case of some of the larger Chinese homes. There is a stone screen in the outer court like that before the second gate of a house. Right in the center is the chamber for the dead or the tomb proper.

The back of the tomb is made in the form of a deep curve, built of stout masonry to protect the grave. Pine trees have usually been selected to plant back of the graves and beautify the spot, because this tree has only a few main roots which grow straight downward. Next to the curve is the cemented mound which forms the tomb with its sides sloping away from the center. Just in front of the mound is a stone tablet which bears the names and the dynasty of the persons buried there. Before this may be a stone table upon which offerings or sacrifices for the dead may be placed. Now the curved arch widens and forms the two arms of the grave, then narrows to form the inner court. Verses and poetry are written on the arms to insure the prosperity of the next generation. On the left side of the court a place was sometimes dedicated to the spirit of the hill, called the "Hou T'u." To show their gratitude the people offered to this spirit first before they made offerings to their ancestors. On the right side of the court was a place called the Treasury, "T'si Kou," where all the paper money burned by the living was kept to be used by the dead. Carved stone lions are often seen before this court, placed there to protect the dead from evil spirits. Two big stone drums stand at the sides of the entrance, such as are found in front of large Chinese houses or public buildings. Feasts are spread over these two courts in time of sacrifices. As in North China, stone men and figures of animals appear in front of the tombs of noblemen.

A grave site must be chosen with great care, as follows: there should be a hill behind the grave called the "Coming Dragon" and a hill on both arms. The one on the left is called "The Arm of the Tiger" and the one on the right "The Arm of the Dragon." In front of the grave there should not be an immediate hill, but a high distant mountain is greatly desired, called "Cross Table." Thus a grave is like a man sitting with these friendly elements supporting him, writing on a table before him. These selections are made by specialists according to the beliefs of "feng-shui" or wind-water influence, a form of geomancy which exerts a powerful hold on many departments of Chinese life. According to this belief wind and water, the two most powerful aids and destroyers of the farmers' means of subsistence, are spiritual forces, closely allied to the spirits of men and the spirits of deceased ancestors. Wind and water may be propiated in their own right, to the warding off of destruction by flood and drought and typhoon, or, as in the case of properly placed graves, to the insuring of prosperity to the descendants of the occupants.

The graves like the houses and the temples are often oriented to the south where the sun may shed his kindly light throughout the year. Certainly, if gently sloping hills and distant views of mountain and river, can bring happiness after death, then great joy and peace must be the lot of many of those who sleep on the beautiful hills of Fukien.

As one travels throughout the province, one finds the same general type of horse-shoe-shaped graves, great or small according to the wealth of the families. In a single afternoon's walk near Foochow, it is possible to find graves dating back three hundred years, those of earlier times appearing somewhat simpler in form. Near Hinghwa an interesting modification appears in certain graves made with a large separate, circular wall within which is a tumulous with a flat cemented top unmistakably like the back of a turtle. This is not so surprising for all about that part of the country are stone tablets on the backs of turtles similar to those about Peking, excepting that they seem to be a smaller breed of turtles with longer necks. One wonders if some Hinghwa scholar in times past was not impressed with them in his travels in the north, and brought the design home to grace his own tomb. Near Sienyu brick takes the place of stone in many graves.

Holidays

Perhaps in no other parts of China is there such interest in festivals or are the popular holidays observed with such enthusiasm as in Fukien. Among the many holidays in the Chinese calendar, perhaps three are especially worthy of notice. The lantern festival on the fifteenth of the first month, with the writhing dragon chasing the pearl in its tail as it parades through the streets brings joy to all. One should take a trip through the streets where the lanterns are made to fully appreciate the variety of forms. The marvellous wooly lamb lantern that can be drawn along the street by a string pleases the children, young and old. The airships indicate that China is a part of the modern world.

On the fifth day of the fifth month comes the Dragon-boat festival, with its feasting and boat-racing. The numerous waterways of Fukien make it possible to celebrate this festival most elaborately. Every village gets out its sixty-foot canoe or dragon-boat and joyfully races the next village for days amidst the beating of tom-toms and the shouts of the small boys.

Then in the fall on the ninth day of the ninth month, comes the kite-flying. Because Fukien has such fine breezy hills great delight is taken in this sport. Kites of all sizes are seen taking from the city all misfortunes, an easy and pleasant way of getting rid of one's troubles. The boys have fights between their kites too.

Amusements

Theatres and gambling are the chief amusements. As with everything else the rules of the drama are very definite, as for instance when coming toward the front of the stage one steps only on the toe, never on the heel. The villian always has a white nose. The guilds often hire the actors to give a play in honor of a god's birthday. The tickets are given away. There are regular theatres open all the time.

The children have the kite-flying, the masks at China New Year, the wonderful lanterns, and shuttle cock. A student when asked about amusements mentioned along with theatres, gambling, kite-flying, chess, wrestling, and shuttle cock—birds. The people do get much pleasure out of their caged birds, which they treat with great kindness.

The crowds that in some seasons of the year throng the public parks, of which four or five have been established in the big cities since the Republic, are happy folks. They wander about the grounds, resting and eating in the tea houses and boating on the lake. Parties often take trips in house boats on the Min River.

RELIGIOUS LIFE

By Frank T. Cartwright

It would be hard to substantiate a claim that the Fukienese are either more or less religiously minded than the men of other provinces, but it is not at all difficult to note the decided differences between the customs of worship here and elsewhere.

The system of religion is, like that of most of the land, a mixture of faiths, these sometimes thoroughly tainted with superstitions animistic in nature. It has been epigrammatically said that the people are born under Taoist influences, order their lives according to Confucian ethics, and trust to Buddhism in death, but the statement is, like many epigrams, interesting yet untrue. No sharp analysis can be made of the beliefs of the common people. Some few, usually well educated men, adhere with splendid devotion to Buddhism. Others follow Confucian principles. But for every one strictly limiting himself to one religion there are hundreds, probably thousands, whose religious life is a mingling of these with Taoism. One frequently sees funeral processions where Buddhist priests and Taoist march in line while the ancestral tablet is carried in a gaily colored framework of bamboo.

So it is that anyone wanting an idea of Fukienese religious life must familiarize himself with Chinese Buddhism, with Taoism as recorded in the commentaries and as found in frequently degenerate practise, and with Confucianism.* A study of the well known text books on the religions of China will furnish the background without which no one can approximate an understanding of the customs of these people.

But, in addition to the observances and rites common to Chinese religion in general, Fukien abounds in practices and enthusiasms unique and interesting. It may be worth comment that those who live isolated lives in mountainous country very frequently develop peculiar religious beliefs and customs. Christianity has seen this development among the mountaineers, for example, of the southern United States, and westerners need not wonder at the outcropping here of strange customs,

*The writer recognizes that many authorities, Chinese and Western, deny that Confucianism is a religion. A study of the teachings of the Great Sage and of his immediate successors gives basis for the denial, but in this province, at least, the practices of Confucius' followers fall far short of the printed ideals. The rites in Confucian temples and the inclusion of his image in temples of The Three Religions seem conclusive proof that locally this is religion.

sometimes bordering on fanaticism. It is manifestly impossible to detail all, or even most, of these. But some demand attention.

Idol Processions

Observers from elsewhere in China state that in no other section are the processions as large or as elaborately staged as in this section of the South. Certain it is that at stated times and also at times of special need or danger the Fukienese delight in parades of medieval splendor.

Hinghua and the country around that city show what are probably the most magnificent spectacles. In a small center about twelve miles from the walled city there is held annually a procession intended to drive away the evil spirits for the following year, and before the admiring gaze of every able-bodied person from miles around—and of many of the disabled beggars, too—paraders clad in gorgeous robes march or ride. Some are dressed to resemble devils. Some, brilliantly decorated, ride ponies and donkeys. Groups of horsemen with lance-like poles holding triangular flags stream across the plain like knights of old. It is the big event of the year. Not long ago, following an especially deadly visit of the cholera plague, thirteen villages toward the sea from Hinghua united in a spectacular procession of thanks because the epidemic had at last died out.

In another District city, Futsing, there is held at long intervals the parade of "The Constables of Hell." In this, too, the men are made up into most formidable fiends, and a parade of great picturesqueness and color is given. A gruesome touch is seen in the mutilations and slashings of face and body by some of the paraders.

Foochow, with all its intellectual progress, is the scene annually of rather elaborate processions, usually held at night although they occasionally occur in the daytime. They are honoring some god on his birthday or the "City Ruler" on his tour of inspection of the city and its suburbs. Toward the close of the deadly cholera plague in 1919 *Uong-tieng-seng-gung* was brought from his temple and paraded through all sections of the great center as a last resort of fear, and there were more than five thousand men and boys in line, moving to the picturesque light of lanterns made of paper or buffalo horn. Marching that night were not only the ignorant but also guilds of leading craftsmen and business men such as the bankers, gold-beaters, and so on.

What is probably the novel procession is held on the seventh day of the seventh month at Chonghupan, between Foochow and Yenping. Here, commemorating an ancient visit of the "Snake King" to save the region from drought, the marchers carry live snakes, some of them in bamboo cages, some large but harmless ones coiling around the necks of the people, and occasionally a python bound firmly to a large bamboo pole. The Chinese report that cobras are often carried but that, at this time, their poison has no effect.

The Lantern Festival

This, celebrated on the fifteenth day of the first month, is an all-China observance but in few, if any, places are there such bewildering arrays of lanterns on sale. Some shopping streets in Foochow are given over almost entirely to the sale of creations fairylike in their beauty. More recently modern influences have been seen in lanterns modeled after boats, engines, airplanes, animals, in addition to the older ones which strove after beauty of line and color.

Variations of the custom are found in some places. In Hinghua there is held what is called the "Thousand Lantern Parade" where fifteen or twenty small lanterns are fastened to boards about eight feet in length, and these, carried on the shoulders of marchers, are held end to end during a long parade. Up the river at Chonghupan the marchers gather at the temple of the "Snake King." Boards like those used in Hinghua are prepared but with pegs at the front of each and holes at the rear end. The pegs are fitted into the holes, the candles are lighted, a snake's head of bamboo and colored cloth is put at the front, then the hundreds of sections move off as an articulated body of light, twisting through the fields and along the narrow paths. It is reported that at times this manufactured snake has exceeded two miles in length.

Purification and the Paying of Vows

A study of the books on Chinese religions will show that vows are very binding on the devotee. He asks of the god some help or favor which, if given, practically forces the worshipper to pay the vow. There is also, though less clearly brought out, a teaching that certain rites will clear the slate of past sins, rites of purification. Some of these found in Fukien seem distinctive.

Among Hakka tribes in the southwestern part of the province, and somewhat less frequently among hill folks of the upper Min region, there is a custom strikingly reminiscent of the Passover customs of the Hebrews. Blood from chickens that are killed in a certain way is sprinkled upon the door posts and above the door, a sign to the spirits that "the blood price has been paid." It is supposed that this will keep away the influence of evil spirits throughout the year.

Hinghua, which has already been so often mentioned, is the scene of a picturesque custom into which are said to enter both purification and the paying of vows. Great bonfires are built on the stone slabs which make up the paving of the narrow streets, and two worshippers carry in a bamboo chair slung between large bamboo poles the image of the god. When they come in their march to the fires they leap through the flames and a great deal of dexterity is required because a false move by one would mean the inability of the other to make the required distance and he would be painfully burned. On the night of this observance the city is brightly illuminated by the fires and the streets are crowded with people watching the devotees pay their vows or win purification from past sins.

Bai-hiong, or "worshipping with incense," is the name given to a rite often observed in this province. It is distinctly the paying of a vow. Some loved one is sick, or the worshipper himself is going on a journey or planning to embark in new business. He goes to the temple and asks the help of the god, promising that, if it is given, he will *bai-hiong.* When the time of payment comes he dresses in special clothing and with a small wooden stool decorated with burning incense he starts from his home to go to the idol's temple. Every three, five, or seven steps, according to the terms of his vow, he faces the temple and placing the stool on the ground bows until his head touches it. Occasionally one sees especially devout men kneeling on the earth and beating their foreheads against the roadway. The journey is one of considerable difficulty, sometimes extending as far as five or seven miles, and as the trip is usually made in the terrific heat of summer it is most exhausting. Wealthier worshippers sometimes have attendants carrying towels and bottles of hot tea.

The Puo-do

The most beautiful, most elaborate, and possibly most unique of Fukien's celebrations is this, for which name there is no adequate translation. It is a time of special prayers for the souls of "the miserable dead," the ones who die by violence, by suicide, by drowning at sea, in childbirth, and so on. The theory is that such souls are in Buddhist hell suffering torments like those pictured by Dore in his illustrations of Dante's "Inferno." If they are not saved from this torture by the prayers and offerings of their descendents, they return to earth and haunt the neglectful ones. If, as in the case of beggars or childless people, there is no one of the family to pray them out of misery, they haunt the entire village or city; therefore at fixed periods, sometimes once in five years, once in ten, or in the most extreme case once in sixty, contributions are solicited from all residents in that particular locality planning for the *puo-do*.

For the three days or more of the celebration many of the temples, ancestral halls, and wealthy houses are transformed into scenes from Arabian Nights. Altars reaching sometimes fifteen feet toward the roof are built, these draped with elaborately embroidered altar cloths of gold thread and silk, while in this glittering mass of beauty there are left apertures behind which, at certain stages of the rites, priests sit and chant prayers. Before the altars are placed tables of food offerings and other tables holding the art treasures of the house or clan, sometimes almost priceless jades and porcelains and brasses. High-powered vapor lamps or, in the cities, electric lights give brilliance to the scene. Volunteers from the literati furnish orchestral music, usually of a very high order.

At one temple prayers are offered for the dead lepers, at another for the suicides by drowning, at another for the women who paid with their lives for giving birth to children, and on until sometimes there are as many as forty *dang* or places where the rites are said. Most vivid representations are given on the temple theatrical stages of scenes from hell or scenes telling the historical setting for the special rite observed at that place. Buddhist and Taoist priests unite in the chants and the elaborate ritual involved. The streets and temples are thronged by immense crowds during the rites, and the *puo-do* thus furnishes probably the best possible bit of education and propaganda for these friendly religions.

The Three Religions Cult

Centering in Hinghua but spreading to rather a wide area one finds an effort to build an eclectic religion. On a hill in this city stands the temple said to contain the bones of the man who began the movement. In the Three Religions temples one finds images of Buddha, Confucius, and Laotze, and worship is offered to them without discrimination. A monastery of this cult overlooking the sea near Futsing has in front of the three images another, larger idol which has three eyes. The attendant explained that this is a synthesis of the three and the eyes are meant to represent the fact that each religion has the light of truth in it. The movement does not appear to have spread very widely.

The examples cited give but a faint idea of the wealth of religious observance to be noted in Fukien. One with time and sympathetic interest could gather volumes of similar material showing that the minds of the people here, as everywhere, reach out toward the Unknown with a desire to fathom it, to find some resting place for faith.

CHAPTER V.—FAUNA AND FLORA

FAUNA

By Claude R. Kellogg

In spite of the density of its population, Fukien still contains an abundance of wild animal life. As it forms a transition zone between the Palaeartic realm to the North and the Indian realm to the South, there occurs an interesting mingling of forms from both regions. Thus we have the Tailor-bird, and the Mongoose and the Cobra, (the Rikki-tikki-tavi and Nag of Kipling's story), inhabiting the same region as the Brambling, the Daurian Redstart, and the yellow-throated Marten, from North China.

Monkeys

The monkeys found in Fukien belong to the Macaques, or short-tailed monkeys, and are not so common or so mischievous as their relatives in India.

Muntjac

The commonest ungulate is the Muntjac or Barking Deer, coming from India and extending no further north than Fukien. The Muntjacs are tiny deer-like creatures standing only eighteen or nineteen inches at the shoulders. Remaining hidden through the day, they come out at dusk and call to each other from the grassy ravines with a peculiar barking sound which gives them their name. Though relentlessly persecuted by the Chinese hunters and serving as prey for the larger carnivora, they do not seem to diminish in number.

Serow

Living among the rugged cliffs of the Bohea Hills are found the peculiar goat-like Serows, about the size of a donkey and with a whitish mane. They are very hardy animals, clambering over the cliffs with ease, and are very difficult of approach, as many a hunter has found to his sorrow.

Wild Boar

The Wild Boar in certain regions is so destructive to the sweet potato and peanut crops, that the villagers are forced to watch night after night, pounding on tin cans and making a great din to keep them away. When wounded, the wild boar is more feared by the Chinese than the tiger.

Tiger

The Tiger naturally comes first among the carnivora, not only because of its size, but also because of the fear and superstition of which it is the object. In size, it is smaller than either the Manchurian

or Indian tiger, reaching a length of only nine feet, and the orange color is deeper and richer than that of its northern cousin. In the vicinity of Amoy, tigers make their lairs in caves, but about Foochow the lair is made on a hillside with only the matted jungle grass for a roof. Besides goats, dogs, and occasional human beings from the villages, tigers feed on muntjacs, pangolins, and even on frogs. In spite of the character for "king" seen by the Chinese on the forehead of the tiger, these beasts are usually cowardly and sneaking, attacking from the rear, or when the prey can be taken unawares. At other times, however, they will boldly attack man, sometimes even entering a crowded house for their prey. The yearly toll exacted by these marauders is considerable. In one district, not more than thirty miles from Foochow, nearly one hundred people, according to popular report, have been carried away by tigers within one year. Man-eating tigers are old tigers which cannot capture the active wild creatures, and which find in man an easier prey.

Leopard, Cat

The Leopard is more cunning and more timid than the tiger, and hence it is not so often seen; but its depredations are common in the Chinese villages. Wild Cats are quite common, and there are a number of different species, the handsomest being the large rich-red Dominican cat, and the commonest being the spotted "money" cat.

Mink, Marten, Badger

The little reddish-colored Mink, only fourteen inches in length, may sometimes be seen even in the day-time running along old stone walls near the villages, where it is said to capture rats and snakes. The yellow-throated Marten, a contribution from North China, is much larger than the mink and is seldom seen. Badgers make their burrows in the hillsides.

Otter, Mongoose

Otters carry on their fishing in the streams and ponds, much to the disgust of the fishermen, and the Mongoose nightly walks the dikes of the rice fields in search of crabs and other food.

Civet

The Civets are a strange contribution from India. They feed on wild game and poultry like a wild cat, but they have non-retractile claws like a dog. The larger Civet is the "foxdevil" of the Chinese folklore, supposed to have the power of causing insanity in people. It reaches a length of from three to four feet, has a coarse greyish fur, a white throat and a black V on the chest, a black stripe down the back, and nine black rings around the tail. The Palm Civet is much smaller than the above, uniformly brown in color, and able to climb trees.

Dogs

Wild Dogs are numerous in the mountains, hiding in their burrows in the daytime and coming out at night in search of prey. The Raccoon-dogs, whose pelts are sold in the Shanghai markets

under the trade name of "Chinese Coon," are strange dog-like forms with faces barred like the raccoon of America.

Rodents

The Rodents are represented by the Norwegian, or common Brown House-Rat, the rarer Black Rat, the tiny House Mouse, striped Chipmunks, tree Chipmunks, and Squirrels.

The insectivorous animals apparently find in the province a very good feeding-ground, for with the coming of the twilight, the tiny little Leaf-nosed Bats and the larger Horseshoe bats come from their hiding places and flit about in search of food. Very common is the Musk-Shrew which comes out at night, slinking timidly about in search of insect food, and leaving behind it a strong odor of musk. The eyes are very small, giving rise to the Chinese name of "blind rat." In the drier portions of the province, the long-nosed Mole digs his subterranean burrows in search of insect larvae resting under the ground.

Ant-Eater

At the bottom of the mammalian ladder is the toothless, Scaly Ant-eater. With its long curved claws, it tears open the tunnels of the termites and captures the juicy prey on its long sticky tongue. The back and tail are covered on their upper sides with scales, so that when curled up, the animal is encased in armor, which is effective against all other animals but the tiger.

Birds

Birds are numerous in Fukien. There are three hundred and fourteen species in the collection of the Anglo-Chinese College, Foochow, and a German museum prints a list of over five hundred species, all collected in Fukien. The statement is made by one writer that 85 per cent of the birds of China either live in Fukien or pass through it in their migratory flights.

Crow, Magpie, Jay

A common scavenger about Foochow is the Parson Crow, a big black fellow with a white collar, often seen in the rice-fields or at the banks of the river picking up offal. The common Magpie is as much of a rascal and a nuisance here as his cousin is in America. The Chinese Blue Magpie, however, redeems the reputation of the family with his beauty, for once seen sailing across a ravine, his sky-blue back and red bill and feet resplendent in the sunlight, and the long barred tail streaming tremulously behind, he will never be forgotten. A more sober cousin, the South China Jay, dressed in brown but with a tell-tale streak of blue over the eye, is often seen in cages.

Titmouse, Thrush, Hua-Mei

The Lesser Titmouse creeping about the trees in search of insect larvae and eggs, is almost the exact counterpart of the American chickadee in color and habits. In the shrubbery about the villages, the spectacled Laughing Thrush, olive brown with a black spot above

each eye, makes itself conspicuous by its calls and its ceaseless flitting about. The Hua-mei, the popular cage bird of the Chinese, lives freely in the wooded hills of the province, but often falls a prey to the cunning trapper who sells it into captivity.

Bulbul, Drongo, Shrike

No garden, or jungle, either, for that matter, would be complete without its little company of Bulbuls, or Fruit-Thrushes, scolding among themselves from the bushes, but very seldom descending to the ground. From its perch on a branch or a telegraph wire, the white-cheeked-Drongo, ashy-grey but for its white cheeks, darts out true flycatcher fashion to capture insects on the wing. The red-backed Shrike, though sometimes seen in the cities, prefers the solitude of the jungles, where it screams from the tops of the jungle grass or captures small birds, lizards, or locusts which it impales on thorns for future use.

Oriole, Maina

The blacknaped Oriole, brilliant yellow except for the black on the neck, is one of the early harbingers of spring. The crested Maina (Mynah), black except for a spot of white on the under side of each wing, visible only during flight, is more common than the grizzled, black-necked species.

Flycatchers, Dayal

Of the many Flycatchers found in Fukien may be mentioned the tri-colored Flycatcher and Ince's Paradise Flycatcher. A very trim creature is the black and white Dayal or Magpie Robin, frequently seen about villages, feeding upon insect larvae in the gutters and drains.

Redstart, Bunting, Blackbird.

Two common winter visitors from North China are the Daurian Redstart and the grey-headed Bunting, the latter recognizable from its grey head and sparrow-like habits, and the former by the orange at the base of the tail and the white on the wings. Excepting for its color (black with an ivory bill), the Chinese Blackbird (or Merle) might be taken for the American "robin," so similar are their habits.

Sparrow, Swallow, Wagtail

The common Tree-Sparrow in China has about the same habits and much the same markings as the English sparrow. The House-Swallow, skimming over the rice fields and ponds, finds plenty of insect food. Of the Wagtails, easily recognized from their name, the most common one is the streak-eyed species, frequently seen wading about in wayside puddles in search of insect larvae, especially the "rat-tailed maggot," which is the immature form of the large sylphid fly, Eristalis.

Skylark, Roller

On the moors near the sea may be heard the clear notes of the Skylark, floating downward from the skies when the bird itself is

invisible. One of the most curious birds is the broad-billed Roller, bluish green in color and with a red bill, which sometimes may be seen "tumbling" downward from a great height to alight in a nearby tree.

Kingfishers, Koel

The commonest Kingfisher is the tiny Bengalese form with a blue coat above and buff undercoloring. The large spotted Kingfisher, once seen flying over a mountain stream or poised, apparently motionless over the water, watching for unwary fish, will never be forgotten. The Indian Koel, or Rain-crow, black in color (his mate is rusty brown), calling from the top of a high tree is thought by the Chinese to predict rain.

Owls, Eagles

Whitley's Owlet, the smallest of the Owls, is the one commonly seen at dusk or heard laughing from a tree. Both the Imperial Eagle and the Golden Eagle are to be found in Fukien.

Kite, Dove

On clear sunny days the black-eared Kites may be seen sailing about high over the cities or dropping down to pick up bits of carrion. The eastern Turtle-dove is the common wild dove of the gardens.

Pheasants, Rails, Crakes, Coots

The two most common Pheasants are the Silver Pheasant, the male with a white back and tail and dark under-parts, and the Mongolian Pheasant, in which the male is brilliantly colored and has a white ring about the neck. Two smaller forms found in the bamboo groves are the Bamboo-Chicken, with the upper surface grey and chestnut and the underparts buff, and the Chinese Francolin, black and white spotted. Rails, Crakes, Waterhens, and Coots, are sometimes seen crossing the dikes between the rice fields or are suddenly flushed from their hiding places among the rice plants.

Water-Birds

A number of small Water-Birds may be found at various times of the year in marshy places, but most of them are winter visitors from North China such as the Snipe, Plover, Sand-pipers, Stints, and Curlews. The pure white Egrets are often seen in the rice fields, sometimes accompanied by the Cattle Egrets with their rusty brown backs and shoulders. Two Geese, the eastern Bean-Goose, and the Chinese Swan-Goose, as well as numerous Ducks, spend the winter along the coast, affording the sportsman some good hunting. A very interesting bird is the Eastern Dabchick, often seen on small streams and ponds near villages, diving below the water when pursued.

Amphibians

Amphibians and Reptiles find a suitable habitation in the warm moist climate of Fukien. The soft-shelled Tortoise yields "terrapin" soup, the pond Tortoise is commonly found throughout the province,

as well as the big-headed Tortoise, the sole survivor of its family; and the great Sea-Turtles find a home in the sea.

Lizards

As the only poisonous lizard in the world, the Gila Monster, lives in America, no one need fear any of the Lizards found in China. Most of them are not even able to pierce the skin with their teeth. The prettiest lizard of the province is the Skink, which in its immature stage, has brilliant golden stripes running longitudinally along the body and a bright blue tail which can be thrown off and left in the clutches of the captor while the animal escapes. Another interesting lizard, Tachydromus septentrionalis (there is no common name), has a long sapphire tail, much longer than the body. The little House-Lizard, the Gecko, runs about the walls and ceilings of the houses in search of flies, mosquitoes, and other insects. The Slow-worms, though true lizards, have lost their legs and wriggle through the grass like snakes.

Snakes

Most of the Snakes of the province are harmless. Only eight species are poisonous, and these, when given a chance, will *usually* make their escape. The common Garden Snake, sometimes reaching a length of ten feet, is found in the compounds* and once in a while gets into a house, but it is harmless to man. It feeds on small birds and rats. The common harmless Grass Snake is often mistaken for the poisonous Bamboo Viper, but it differs from the latter in being bluish instead of green and it lacks the reddish line along the sides. The Chinese Cobra, measuring from three to three and a half feet in length, is apparently widely distributed in the province, but fortunately is not so likely to attack man as the Indian cobra. The Krait, quite dark colored with some fifty or fifty-five white rings about the body, is as deadly as the cobra. The third most common poisonous snake is the Bamboo Viper, found among the bamboos, which it matches so closely in color that it is very hard to detect. "The Water Moccasin is said by the Chinese to attack man, and is far more feared than the leopard." Fishermen along the coast quite frequently find the deadly Sea Serpent in their fish nets.

Toad, Frog

Fukien has one species of Toad, large with black spots on the body. One of the largest species of Frogs (Rana kuhlii), found in the high mountain streams, is much esteemed as an article of diet, while the common edible Frog is found in the rice fields. A very large blue Frog (Rhacophorus denysii) is especially interesting because by spreading the membranes between its toes it can volplane, or "fly" from one tree to another, giving it the name of "Flying" Frog.

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*Name given to walled enclosures surrounding foreign residences. It is a corruption of *campong*, which represents the original Malayan name *kampong*.

FLORA

By Franklin P. Metcalf

The flora of Fukien is very diverse and abundant. First appearances are rather against this statement, as one thinks usually in terms of so many rice-fields, sweet-potato fields, and bare, or sparsely wooded hillsides. The presence of many southern and northern plants, together with others that are found only in Fukien, presents a wide range of species, far more than could be found in a similar area in the United States.

Yet little is known about this rich flora of Fukien. There are no publications of any importance that deal directly with the province. The work of Bentham (Flora Hongkongensis), and Dunn and Thatcher's Flora of Kwangtung and Hongkong (Royal Botanic Gardens, Kew Bulletin, series X), are of some help in determining plants of southern Fukien; Gee's report on Kiangsu province (Flora of Kiangsu, in Chinese) also helps; and of course Forbes and Hemsley's list for all China (Enum. Pl. China, in Jour. Linnean Soc.) is of value; but none of these can be used to any extent except by the specialist. The only two centers where work is being done, so far as known, on the flora of the province, are at Amoy University, where the Department of Botany is working in co-operation with the Arnold Arboretum at Harvard, and at Fukien Christian University. What follows is a general survey, based on much observation, and recent reports.*

A general idea of the dominant or striking vegetation of Fukien can be given in a few words. Along the coasts and near the large cities the hillsides are usually deforested; they are generally terraced and planted with peanuts, sweet-potatoes and tea. Very few trees are allowed to grow to any size, and very few groups of trees are seen, these being found most often in the vicinity of graves, where they have been planted, or spared, with feelings of piety or superstition. The sprouting trees, the small shrubs, the bushes, and even the grass are cut off and used for fuel. With such conditions the hills soon become denuded; the thin soil is washed away by heavy torrential rains, much land thus becomes unusable for agriculture. In the valleys or on the mountain sides wherever there is water, rice, wheat, taro, and vegetable crops are grown. Near the rivers and especially near Foochow and Amoy are large areas devoted to fruits, such as the orange, tangerine, plum, peach, olive, pomelo, apricot, yellow-bullet, lengeng, lichee, persimmon and many others. The orange and tangerine are restricted to regions near the coast where the temperature is more moderate and where there is less danger of frost.

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*Thanks are here due to the following persons for giving invaluable data for regions personally unknown to the author: *Puchang*, Miss F. H. Sparks; *Sungki-Chingho*, Miss E. Stinson; *Chungan*, Miss E. Nettleton, and Mr. Clifford Pope; *Kienyang*. Miss I. B. Ramsey; *Kienning*, Miss Gaussen; *Yenping*, Dr. C. G. Trimble, and Mr. F. Bankhardt; *Shaowu*, Mr. H. E. LeMay and Miss D. E. Bascom; *Kutien* and *Pingnan*, Mr. B. G. Parsons; *Funing*, Mr. J. Curtis; *Hinghwa*, Mr. F. J. Rossiter; *Yungchun*, Mr. E. C. Parlin; *Chuanchow*, Dr. J. H. Montgomery; *Hweian* and *Changchow*, Miss A. M. Horne.

Further inland, the hills are more wooded. They are covered with forests of Red Pine (*Pinus massoniana*) and Fir (*Cunninghamia lanceolata*). Along the rivers most of the wood has been cut off; but away from the rivers and along the northern and northwestern border of the province, there still remain extensive wooded areas. These wooded areas in the Shaoning, Sungki, Chingho, Pucheng, Chungan, Kienning, and Shaowu regions are characterized primarily by the Red Pine, the Fir, and many species of Bamboo. Along with these there are plantations of Tung-oil trees (*Aleurites*), some Camphor trees (*Cinnamomum camphora*), Soapberry (*Sapium sebiferum*), and the Palm (*Trachycarpus excelsus*). In the extreme north, as Pucheng, Chungan, and the border near Kiangsi province the hardwoods are in evidence. Among these may be mentioned Flowerwood, Maple, Oak, and Nan-mu.

The regions to the south of the Min river, as Inghok, Hinghwa, Yungchun, Chuanchow and southward, do not differ materially, as to plants from Foochow, Kutien or Funing, which are characterized mainly by forests of Red Pine and Fir. There are some notable differences, however. Near the coast or large cities are found a few small regions of forested areas with great diversity of flora. These are usually in the vicinity of monasteries or in isolated ravines. Among them may be mentioned Kushan, near Foochow; Huong-Guong-Nang between Foochow and Inghok; and Hing-An-Se between Inghok and Mintsing. Here may be found a great abundance of species that are rarely if ever found near the coast. In fact, some of the best collecting grounds in Fukien are found at such places, as well as along the northern border of the province.

The Algae

The Thallophytes, or thallus plants, represented by the Algae, Fungi, and Lichens are exceptionally abundant, as would be expected under such humid conditions. This group, as in many other places, has been neglected. A number of them are used for food such as Hai-chai ('sea-weed') so often seen in Japanese shops and used extensively by the coolie class. Among the Fungi may be mentioned the common mushroom, which is very extensively used by the Chinese as food, and is also exported in great quantities. Among the Lichens are a number of species that are used as vegetables; they are often found on the bill of fare at Kushan Monastery.

The Mosses

The Bryophytes, represented by the Liverworts and Mosses, are also very abundant in Fukien. Most of these prefer a humid atmosphere and find in the wooded ravines and moist rocks, situations that are favorable to their growth. A few of the Mosses can grow on dry barren hillsides, but they have short periods of rapid growth during the rainy seasons, and are adapted so that they manage to exist during the dry spells. A few of the Liverworts are used as food by the Chinese, and are fairly good eating.

The Ferns

The Pteridophytes, represented by the Ferns, and Fern Allies (Selaginellas and Club Mosses), are exceedingly abundant, ranging

from the smallest, that may be only an inch or so high, to the large graceful tree-like ferns that may be 15 or 20 feet in height. Of the Ferns proper there must be over 150 species, at the very least. The commonest of them all is the Bracken (*Gleichenia*) that in many places completely covers the hillsides. There are also many species of *Pteris,* mostly large, coarse ferns with pinnately decompound fronds. Maiden-hair Fern (*Adiantum*) is often found with very beautiful delicate shades of yellow and red fronds along with the rich greens. Also there are many *Aspidiums, Aspleniums,* and the Oak-leaved Fern (*Davallia*); this last is extremely interesting as two distinct types of leaves are found, sterile oak-shaped, dry brown leaves and fertile pinnately-lobed green fronds. This fern is right at home on the horizontal branches of the Banyan trees, and even is found to some extent growing on the tops and sides of old deserted walls. The large coarse ferns *Blechnum* and *Woodwardia,* are often found along the borders of streams; they are easily distinguished by the large once-pinnate fronds, with chains of fruit-dots or sori arranged along each side of the midveins. The Royal Fern, *Osmunda,* is often found on wet hillsides. One of the most interesting is the Climbing Fern (*Lygodium*), that clambers all over any vegatation and the walls of graves; it is not hard to recognize as it has two kinds of leaves or fronds and is the only distinctly climbing fern to be seen. Lastly, we must not forget the various species of Polypody (*Polypodium*) that are so common everywhere growing on rocks and trees. Their fronds are usually entire, not lobed, and have separate or confluent groups of fruit-dots on the under surfaces. Some of these are gathered and used quite extensively for medicine; one species is considered by the Chinese especially good for headache.

Among the Fern Allies we have the Scouring Rush (*Equisetum*), the sand paper of China; the Club Mosses (*Lycopodium*) much used for decorations on festive occasions. There are also the *Selaginella,* a fern-looking plant and probably considered a fern by most people. Of this there are a number of species, the majority preferring rich moist woods or wet rocks, but there is one very common species growing on bare rocks It has a curled, dry, dead look during the dry season, but unrolls and grows rapidly in the rainy periods. Lastly, we have an aquatic genus called Red Moss, *Azolla,* that is extremely common on the surface of the water in the rice-fields. Its color is first green, later red, and, it often forms a solid velvety, cushion-like red mat on the water.

The Gymnosperms are represented in Fukien by only a few species. In northern China and especially in Szechwan they are very numerous. In the south and southeastern section of China the number is considerably less. In this province there are only nine species and some of these are very rare or very restricted in their distribution.

The Pine and the Fir

The Red Pine (*Pinus massoniana*) and the Foochow Fir (*Cunninghamia lanceolata*) are the most abundant and are found almost everywhere throughout the province. The economic importance of these two trees is discussed at length in Chapter VII. The other species of this group are not very common. The commonest probably is the Juniper (*Juniperus formosana*). This occurs as a small procumbent or erect evergreen shrub, with needle like, prickly leaves, and dark

blue berries. Peacock Pine (*Cryptomeria japonica*) is extensively planted, on account of its excellent timber qualities, and probably is found occasionally in the native state in the mountains along the Fukien-Chekiang border. Keteleeria (*Keteleeria fortunei*) is occasionally found but is far from common anywhere. It resembles the Fir, but can easily be distinguished by the large, erect cones, which are often eight to ten inches long. The Water Pine or Cypress (Glyptostrobus heterophyllus) is common only in a few localities, especially near Foochow. This tree is planted quite extensively in connection with *fengshui* (Chapter IV), and always in straight lines of from six to twenty trees. On any trip up the Min river a number of groups can be seen. The Maiden-hair tree (*Ginkgo biloba*), which is the only living member of the abundant and dominant vegetation of the Carboniferous Age, is planted to some extent as an ornamental tree. It was originally thought to have come from Japan, but recent research has proved that it was cultivated from ancient times in the old monasteries of western China. There are two other species *Fokienia,* and *Torreya,* that are reported from northern Fukien.

The Bamboo

The Angiosperms or flowering plants are very abundant; only the most important can be mentioned, as their number probably runs to something over 2000 species. The most abundant, and the most important from the economic standpoint, is the Bamboo. Of this there are several species in Fukien; the Horse-bamboo (*Phyllostachys*) is the largest and best known. Its uses are legion; of it are made furniture, poles, building material, paper, containers, etc; and the sprouts are a common article of food.

The Banyan and Camphor-Tree

Every little shrine or temple has its Banyan tree (False Banyan *Ficus retusa*). It is a beautiful, large, spreading, round-topped, evergreen tree, in many cases having a spread of over 200 feet and a trunk with a circumference of 20 feet. The Camphor tree (*Cinnamomum camphora*) is also a large tree, but it is not as abundant as formerly owing to extensive cutting for commercial purposes. Among other trees fairly common may be mentioned the Soapberry (*Sapium sebiferum*) used for making wax candles. The bark-fibre of the Paper Mulberry (*Broussinetia papyrifera*) is used to make a tough paper that is especially good for Chinese land-deeds, and also to make a warm padding for winter clothes. The Coir Palm, usually planted in and around mountain villages, is used for rope and raincoats. The Tung-oil (*Aleurites*) is cultivated in scattered plantations. A species of Willow is often used in planting along roadsides and canals. The Chinaberry tree (*Melia azadurach*) is occasionally planted in gardens as an ornamental tree.

Flower-wood

In the Pucheng, Chungan and Kienning region the hardwoods such as Flowerwood (*Dalbergia hupeana*) and species of Nan-mu (*Machilus*) can be found, as well as Maple, Sweet Gum, and Oaks; the last two mentioned are often seen in other parts of the province,

where isolated ravines, or monasteries, have helped to preserve the original flora. There are many other trees and shrubs in the province that are of great interest, but space does not permit a more detailed account.

The hillsides, though bare in many cases of trees, are not lacking in flowers. At almost any time of the year they are covered with blossoms. Early in the spring the Pear-trees are covered with clusters of snow-white flowers and the wild Cherry is bedecked with wand-like racemes of delicate pink blossoms; later the hillsides are speckled with snow-white Roses, pink Rock-roses, and the rose-red and lavender Azaleas. Early in the summer we see the pink Melastoma, the white flowers of the Tea-oil and the Tea plants, the cream-colored Jasmine flower used in thê tea, the large white Lilies (like Easter Lilies) and the brillant golden yellow of the Stonecrop, *Sedum,* that covers the crevices of the rocks. All summer long the dainty blue Day-flower and the creeping pink Melastoma dot the landscape. Both the red and yellow Amaryllis lend their splash of coloring in early fall, as well as the Goldenrod and Asters. The winter is characterized by the brillant scarlet and dark green of the cultivated Poinsettia.

In the wooded ravines are species of white and orchid-colored Azaleas, Rhododendrons, and many others, including many beautiful orchids. In Pucheng there is the rare yellow Azalea. Vines of all sorts abound, the yellow flowering Green-Brier or *Smilax,* the white-berried False Mistletoe, the beautiful white-flowered Wild Cucumber and Clematis, and the variegated Passion-Flower. The Grasses, Sedges, and Rushes are well represented, all making up a very diverse, interesting and abundant Flora.

WINNOWING RICE.

Sometimes with hand-operated machines of crude type, sometimes by the aid of a breeze, the chaff is blown from the rice.

CHAPTER VI.—AGRICULTURE

By Frank T. Cartwright

Fukien, like most of China, is almost overwhelmingly an agricultural region; but it is one of the most fertile of all the provinces. In some sections (near Hinghua, for instance) it is possible to get three crops each year from the land, two of rice and one of some winter vegetable. It is said that the province has never known a famine. A few years ago when the unused portion of the Famine Relief Fund was being divided in New York among institutions working along lines of famine prevention, representatives of the Fukien Christian University asked for an appropriation with which they could lead in reforestation of Fukien's denuded hills. They felt that this would, by preventing future floods, be in line with the purpose of the donors. "If you can find one famine in the history of Fukien," they were told, "you may get some money."

Fukien is agricultural, like the rest of China, and it is likewise true that the methods of farming used here vary only slightly from those of other rice-growing sections. The scratching of the soil by means of crude plows and harrows, fertilization with human manure and a negligible minimum of bean cake and commercial fertilizer, and hand-reaping and threshing of crops can be seen everywhere one goes. Therefore the concern of this chapter will be only with crops, acreage, and so on.

Areas Planted to Different Crops

The American consular estimate for 1925 gives the following table, the statement being plainly made that it is but an estimate. Official figures, dependable ones, are unknown factors in the situation.

Crop	Estimated Acreage	Producing Regions
Rice	1,500,000 acres (Eng.)	All sections
Wheat	250,000 „ „	„ „
Bamboo shoots	64,000 „ „	Up river districts
Peanuts ..	25,000 „ „	Futsing, Mintsing, and Changlo
Sweet potatoes	20,000 „ „	All sections

Principal Crops (Taken from chapter I by W. N. Lacy)

Rice is, of course the staple product, being the staff of life. Much of the soil is clayey enough to hold water, and the abundance of rainfall during the warmer months makes it possible to irrigate the hillside terraces with the help of gravity, while the valley bottoms easily furnish abundant water from the streams which cross them, for with the help of the lifting devices it is easy to raise this water into the fields and keep them well flooded during the growing season.

The adaptability of tea as a semi-tropical product which can be grown on steep mountain slopes has made this one of the chief products of Fukien; and the gravelly and sandy hillsides of the

Bohea Mountains in the northwest furnish a very high grade. The winter growing season has helped the development of the jasmine flower, which Fukienese tea producers have combined with the tea leaves to give a quality of tea distinctive of this province. Tea is even shipped into Foochow from Chekiang that these flowers may be mixed with it before it is marketed

Fruits can be grown in most parts of Fukien. The hillsides are the natural home of the bamboo which is almost the *sine qua non* of Chinese life. Thousands of acres of mountainside in this province of sunshine, rain, and humidity could furnish an abundance of timber.

The sandy soil of hillsides and coastal plains is well adapted for sweet potatoes and peanuts; mushrooms are grown in considerable quantities in the mountainous regions of the central part of the province and attract large numbers of gatherers from Chekiang every winter; and tobacco and sugar cane find suitable homes on the foothills and higher sandy portions of the interior stream valleys.

Quantities Produced of Each of the Principal Crops

Crop	Estimated Annual Production
Rice	66,000,000 bushels
Wheat	7,568,000 „
Sweet potatoes	10,000,000 „
Peanuts	2,500,000 „
Tea	28,000,000 pounds
Bamboo shoots	20,000,000 „
Cane sugar	1,500,000 „
Fruits:	
Oranges	27,000,000 „
Lungyens	25,000,000 „
Lichees	20,000,000 „
Plums	9,500,000 „
Chinese olives	12,000,000 „
Timber crops:	
Fir poles	13,000,000 pieces
Pine planks	40,000,000 sq. ft.
Tea oil	2,000,000 pounds
Camphor (refined or oil)	200,000 „

Live Stock

Horses and mules are rare. In some districts, notably along the coastal plains, a few burros or donkeys are used. These are almost exclusively burden bearers, not used for farming. The common beast of labor is the water buffalo, a clumsy, heavy animal well adapted to the wet-farming of rice. Cattle, descendants presumably of recently imported stock, are not plentiful and these are used for milking in regions close to foreign settlements only. Elsewhere they are the plow animals. Sheep are found only in the extreme western part of the province, the grass of the lowlands being said to kill them. Pigs are plentiful and so are goats, both of which are used for food. An effort is being made near Hinghua to improve the native goats by breeding them with foreign stock. It is noticeable that the flesh

of cows and buffalo is not esteemed by the Chinese for eating. Chickens are common in some localities, ducks even more so. Geese are found and a few turkeys, the latter grown from imported stock.

In the order of their importance the livestock of the province may be said to be:—water buffalo; cattle; pigs; chickens, ducks, and geese; and goats.

Population and Number of Agricultural Holdings

As said before there are no official statistics and it is difficult to give even a close estimate because the farmer seldom lives on or even near his land holding but in a village made up of the owners and lessees of the land surrounding it. Rarely is land owned by a single individual but it is considered the common property of a succession of descendants of the original owner. The unit of land-holding is therefore the clan or family. No estimate is at hand for the entire province but for the Foochow consular district (roughly the northern three-fourths) the estimate is as follows:

Number of Holdings	Average Number of Persons per Unit	Average Size of Holdings
400,000	20	8 acres (Eng.)

CHAPTER VII.—FORESTRY, MINING AND FISHERIES

W. J. Cannon, Ernest B. Price, T. C. McConnell

FORESTRY*

By W. J. Cannon

The forests of Fukien are located for the most part in the sparsely populated, mountainous regions of the north-western part of the province, tapped by the upper reaches of the Min river and its tributaries above Yenping—an area of about eight thousand square miles.

There are pine stands in the Yung Fu, Yu Chi, and Santu districts, but from a commercial standpoint they are considered unsuitable for the production of saw timber. Other districts of the province have negligible stands providing timber and fuel for their own needs.

The streams on or near which existing commercial pine forests are situated are in most instances shallow, tortuous and boulder-strewn, and their junctures with the main water-courses are from 175 to 300 miles from Foochow. These pine forests are of natural or wild growth from the windblown seeds of mother trees; the fir forests on the other hand are more favorably located by reason of their being cultivated.

There is little or no devastation by fire among the forests, most likely because of the scattered and patchy distribution of the timbered areas, and the absence of thoughtless campers and "careless smokers" who cause so many disastrous forest fires in the United States and Canada. Fires that do occur are of malicious intent; or for the purpose of driving out wild beasts, destroying the hiding-places of brigands, or of having the ashes washed into the farms below to enrich the soil, etc.

The tree flora of Fukien is extremely interesting from a botanical standpoint (Chapter V). The Fir (*Cunninghamia lanceolata*) known as Sha Shu or Sha Mu, and the Red Pine (*Pinus Massoniana*) known as Sung Mu, however, are the only trees that comprise the commercial forests of the province. Among these forests are scattered trees of other species of no little economic value that might be profitably cultivated—maple, oak, cypress, crpytomeria, chestnut, yew, etc.

Title to the wooded lands is vested in families, little if any at all being owned by the state. In the case of pine, the families usually dispose of the stands to loggers, but in the case of fir the families most frequently themselves extract the timber. The land-owners invariably incorporate in their deeds of sale of the stands a provision requiring the payment of heavy penalties for the cutting of trees about the family graves, and of trees of species other than pine or fir, as the case may be.

* Thanks are due to the late Mr. Jay Dinsmore, to Mr. J. J. Carroll, and to Mr. Paul Lee for their assistance to the author.

BAMBOO RAFTS BEING ASSEMBLED.

In narrow, sinuous files hundreds of feet in length the cut bamboo is floated down the small creeks, and at the creek mouths these are tied into huge, almost unwieldy rafts.

There is no government control of the exploitation of existing stands and no reforestation, except of a private nature confined largely to fir. Scientific forest management is unknown, and its introduction is impossible unless it is governmentally regulated. Forestry education is absolutely essential before any real progress can be made in this direction. Some years ago the visit of a lecturer on forestry sent to Foochow under the auspices of the Educational Department of the Y.M.C.A. stirred public interest to the establishment by the Provincial Government of a school of agriculture and forestry, but this has since been abandoned. When one considers the growing volume and intensity of floods each year, with their toll of human life, destruction of property, crops and live-stock, the silting up of rivers, and also the great economic importance of forestry itself to Fukien, this indifference or lack of foresight on the part of the Government with respect to conservation and reforestation is criminal.

Commercial Trees—Fukien Red Pine

This is a wood similar to American pitch pine. Any of the hills in Fukien where erosion has not washed away all the top soil, will grow this tree. This means that practically fifty percent of the Min river watershed might be made to produce pine if properly reforested, thus salvaging what is now practically an economic waste.

The range of ages of the trees cut for saw timber is from fifty to eighty years, averaging about sixty. The average should be about seventy, so as to give the trees an opportunity to attain their maximum height. They range in height from thirty-five to ninety feet, and from 16 to 36 inches diameter at the stump. The size of the trees depends, of course, on location and soil. Trees on top of a ridge, exposed to the elements and in shallow soil, are, if matured, usually of large diameter, taper greatly and rarely exceed fifty feet in height Trees located on protected slopes in good soil grow to a good height and size, with small taper.

Efforts have been made to prevent the felling of young trees, but the loggers nevertheless cut many that yield but one or two logs. Also there is much waste from leaving stumps as high as five feet. Those engaged in the firewood trade cultivate whole hillsides of pine which is felled in eight to fifteen years. Enormous quantities of firewood so produced are shipped to Foochow. The export alone amounts to a million and a half bundles a year, and at least double this quantity is consumed in the Min river valley as well.

Lumbering

Operations for the extraction of saw timber are begun at times between May and October, the time depending upon the location and size of the individual forests. The tools used and the method of log extraction are very primitive.

The sled or skid roads are remarkable, considering that their construction is accomplished without the aid of any modern engineering instruments, and involves cutting, filling, and the bridging of ravines and rice paddies to maintain the proper gradient for the safe sledding of the logs to the streams. The bridges are built of fir poles and bamboos, and the skid roadbeds are composed of pine branches and foliage mixed with mud and grass. Bamboo nails and

ropes are used—no metal. In some instances the bridges are fifteen hundred feet long and as high as forty feet.

The skid roads are constructed of split bamboo skids, about two feet long, laid transversely with the round sides up, at intervals of about eighteen inches, with a projecting peg at each end of the skid. These pegs serve to keep the skid in place and act as guides for the sled runners. The sleds are crude affairs about six feet long with two hardwood runners and a binding cross-piece at each end which also serve as a cradle for the logs. The runners are lubricated with tea-oil to make them glide easily over the bamboo skids. Some recently operated forests required skid roads three miles in length, but in the case of such long and expensive skidways there is usualy the compensating factor of a fair sized stream permitting prompt rafting of the logs.

The logs are carried from the place where they are cut in the forest to the skidway and placed on the sleds. The logs weigh from 300 to 1500 pounds, averaging about 450 pounds; and one, two, or three logs, (according to the size), are loaded on a sled and hauled to the stream by a coolie, who carries back the empty sled for the next load. This work is very arduous and the coolies engaged in it work little more than sixty per cent of the time. In wet weather the roads become so slippery as to be too dangerous for sledding and this work must then be suspended until the roads are again safe.

Rafting the Logs

When the height of the water at the side of the stream permits, the logs are unpiled and floated to the rafting point, where there is always ample water for making up and dispatching the rafts to Foochow.

The problems arising out of floating are becoming greater as the more accessible forests are cut out. In some instances it has been necessary to build dams every forty to one hundred and fifty feet, depending on levels, for distances up to three miles in extreme cases, in order to float logs to the rafting point. The process of building these dams, letting them fill up, and sluicing the logs through them, often takes six months, and is very expensive. Sometimes a freshet smashes the dams, which have to be rebuilt. Thus floating often spells the success or failure of a forest operation. Five to six per cent of the logs are lost by sinking in the course of floating and assembling into rafts. Many thousands of logs are lost on the way down by the breaking up of rafts in rapids, and by being carried out on freshets. The Pine Guild, an organization composed of loggers and saw-mill owners, engages in the salvaging of the cargo thus lost. Their agents experience considerable difficulty in carrying out this work, owing to opposition, sometimes armed, by villagers who cut the logs into firewood. It is conservatively estimated that through this opposition the pine timber industry during the disastrous floods of 1924 suffered a loss of $350,000.

Previous to 1919 there are no available statistics as to the number of pine trees cut to meet saw-log requirements of the older sawmills of Foochow, but it is safe to say that at least a million trees were felled. Since 1919 a fair approximation is 2,300,000 trees for the six years. Only about seventy per cent of the logs cut from these trees reach Foochow.

Fir

This corresponds most nearly to American spruce. Mr. Woon Yung Chun, Professor of Dendrology in the Nanking College of Agriculture and Forestry, in his book "Chinese Economic Trees," gives some interesting information on this species of evergreen:

"Cunninghamia is mentioned in the earliest Chinese Classics, and in times past has been considered the most valuable tree. Extensive forests still exist in the interior of Fukien and Hunan, as vast quantities of logs of this tree are floated down the river for export. The wood of this tree is light, soft, fragrant, and easily worked, and is employed for every purpose for which great strength is not required. It has a broad sap and dark yellow heartwood. It is used for house building, general carpentry, for making tea chests, for pillars and masts and for boat building, and a great variety of local uses. Cunninghamia reproduces freely from suckers and the sprouts which spring from the stumps of felled trees grow rapidly into tree size. The tree may prove to be the leading coniferous species in the reforestation of China."

The present supply of fir is practically all from plantation stock. The stumps of cut-over stands send up shoots the following year and these are cut and transplanted in a new bed. Another method is the cutting off of lower branches of trees, trimming them down to about 18 inches and burying the cut end in the ground. Once planted they apparently need little further care or attention. The trees are cut and the plantations renewed about every twenty years, depending upon how long the farmer can afford to wait before harvesting the crop.

The stands are located on hill slopes at practically any elevation, from the river's edge to the crest of the mountains, and except in the wild state, are usually unmixed with other species.

The trees do not reach any great height or size. The average is about thirty-five feet in height and ten inches in diameter at the butt, while trees from which coffin poles are produced attain, after fifty or sixty years, a height of sixty to seventy feet with a butt diameter of eighteen to twenty-four inches.

The fir poles from Kienningfu and Shahsien districts are better in quality and size than those from Yangkou and elsewhere. Formerly the best poles as to quality and size came from Chingliu, but owing to the great distance poles from the latter district must be rafted, and the consequent heavy burdens of brigand levies and military taxation over so long a journey, the cost of these poles has long since become prohibitive.

Poles lost in floods, or carried off from rafts through accidents in negotiating rapids, are quickly salvaged by delighted villagers and soon disappear in domestic privacy. For this reason the fir pole business is considered far more risky than pine logging.

The number of trees cut during the past three years to supply the demands for so-called "Foochow poles" is estimated at about 15,000,000 and it is reported that this huge drain on the fir forest is outstripping the quantity replanted.

Flower-wood

Hua Li (flower-wood), *Dalbergia hupeana,* grows to a height of fifty to eighty feet and from two to four feet in diameter. *Nan Mu* of

the genus *Machilus* ranges in height from seventy to one hundred feet, attaining about the same diameter as Hua Li.

Both these trees are found only in widely scattered small stands in the moister valleys, where they have, usually, been planted. The flower-wood is so named (Hua Li) because of the figured surface of the finished wood. Both this and Nan-mu are valuable woods and are greatly in demand for cabinet work, interior finish, etc., but the supply is limited largely to local needs. The cultivation of these trees on a large scale would add much to the wealth of the province.

The Camphor Tree

Cinnamomum camphora is a very valuable economic tree, of which Fukien has practically been stripped during the past six years as a result of the high prices obtainable for camphor products. From an average of 300/400 piculs per annum the exports rose to 7,000 in 1919, 10,000 in 1920, then dropped to 3,726 in 1921, 1,588 in 1922, 1,119 in 1923 and 538 in 1924. The value of the tree both for its wood and its by-products warrants its cultivation on a large scale, and its being indigenous to Fukien furthermore insures the success of the development of camphor-tree plantations.

Tung-oil

The Tung Oil or Wood Oil Tree (*Aleurites fordii*) is also a valuable economic tree that grows readily in this province. The oil is extracted from the nuts of these trees by means of primitively fashioned presses. After extraction, the remaining pulp is burned to a soot and this is used in making Chinese ink. Lime is mixed with the oil to form a putty used for calking native boats. The oil is also used in lamps, and for waterproofing wood exposed to the weather. From the Yangtze valley it is exported abroad in huge quantaties for use in the manufacture of varnishes.

Tea-oil

The Tea Oil (*Comellia sasanqua*) tree is a small tree which grows in almost any kind of soil and is cultivated on a small scale in Fukien. The method of extraction of the oil from the nuts is similar to that for wood oil. The oil is used for cooking, illumination, etc., and the pulp is made up into cakes for fertilizing, and in the latter form is exported in small quantities.

The Coir Palm

The Coir Palm (*Trachycarpus excelsus*) provides fiber for the making of ropes, rain-coats, mats, etc., used locally.

The Bamboo

The Bamboo is an important and exceedingly useful plant, and is one of the principal articles of export in the form of poles, split bamboo and bamboo shoots, to say nothing of the other products of which bamboo in some form or other plays an important part—for example, paper and umbrellas.

The Lac Tree

The varnish or lac tree (*Rhus verniciflua*), which grows readily in the province, produces the varnish used in the manufacture of lacquer-ware, an important industry of Foochow.

Fruit Trees

The Mulberry Tree (*Morus alba*) grows readily here, and the development of the silk industry would soon encourage the extensive cultivation of this tree from the use of its leaves for silkworm food.

The Loquat or Peach (*Eriobatrya japonica*) is an ornamental and useful tree, bearing a fruit which finds a ready market in China.

Euphoria longana produces the leng-ngeng, and *Litchi Chinensis* the lichee, both trees being extensively cultivated for their well-known fruits.

Of the Citrus family, the orange is an important local economic tree, its fruit being exported in large quantities.

The Olive, a member of the *Oleaceae* family, is also a tree of local economic importance, though export of its fruit has declined considerably during the past few years, owing to disturbed conditions in the districts where it is cultivated.

The Plum tree, of the genus *Prunus*, yields a fruit which in the dried and salted state, is gaining an importance as an export product.

MINERALS AND MINING

By Ernest B. Price

The actual extent of the mineral resources of the province is unknown, as there has been very little actual mining, and but little even of prospecting done. The geological aspect of the region, and the discovery of promising indications of mineral deposits, however, tend to support the belief that minerals in workable quantities and considerable variety exist.

A report prepared by the President of the Fukien Provincial School of Mines, an institution now out of existence, mentioned mines under operation in the province in the year 1917 as follows:

Mineral:	*Nature of Ore:*	*District Worked:*
Silver	Lead and silver	Ningte; Yungtai.
Lead	Lead and silver	" "
Molybdenum	49% sulphur 51% molybdenum	" "
Graphite	graphite, pure	" "
Zinc	Lead and zinc	Chengho.
Copper	Copper	Nanping (Yenping).
Limestone	Limestone	"
Iron (Magnesite)	Magnesite	Tehua.
Coal	Anthracite, 3% ash	Shaowu; Chienou; Lungyen.
Talc	Steatite	Taining; Lienkong.
Gold	Gold	Chienou.

In 1922, of the above minerals, only coal, molybdenum, limestone and talc, and, in addition, kaolin, or porcelain clay, were being

worked. By the end of 1924, only coal, limestone, talc and kaolin were being worked. Only three companies were operating under Government charter, and production in all lines had fallen to almost nil, what production there was being consumed locally, with the exception of small quantities of talc and kaolin exported to Shanghai.

The chief causes of the decline in the industry have been: lack of governmental protection against banditry; oppressive taxation; faulty mining laws; and lack of transportation facilities. Not until these factors change, can any progress be expected in the development of the mineral resources of Fukien.

FISHERIES

By T. C. McConnell

The fisheries of Fukien are to-day only about half what they were five years ago and an even smaller percentage of the amount reported for twenty years ago. The decline is attributed by the fishermen to government taxes which have raised prices and cut down the business.

Methods

The fishing is by nets from sea going boats and it is reported by the Fish Guild that there are about three hundred varieties of fish taken from Fukien waters. Of these, however, only four are of great commercial importance. About half of the catch is salted for use back from the coast and the rest is consumed locally. There is no refrigeration for fish carried inland beyond Foochow and there is no canning of fish done here as yet.

Many fishingboats bring catch to the big city markets, but others stop near the mouths of the rivers and trans-ship.

Organization

The fishermen organize into guilds for co-operation especially as regards their relation to the government. For instance, the Foochow Fish Guild is the central organization of about fifty islands up and down the coast from Haitang to the Chekiang border. Other guilds center at Hinghua and Amoy. Each has its staff of men who serve as representatives of their fellows.

Extent of the Industry

In the organization represented by the Foochow Fish Guild there are (1925) about 10,000 nets as compared with 20,000 six years ago. These are operated from 3,000 boats, each carrying a crew of about seven men and women. Thus there are approximately 21,000 people directly concerned in the sea-fishing trade in addition to their families and the others who by trade are connected with the fishing villages. The estimated investment in nets and boats is about five million dollars.

No accurate figures can be given, but it is probable that the figures for the entire province would require the doubling of the estimates given above.

Taxation

Between the mouth of the Min River and Foochow City there are eleven different taxes to be paid on the fish, each of which averages about 3% of the value so totalling at least a third of that value. In addition the heavy tax on salt still further increases the cost to the consumer. At present the situation is almost intolerable and, fishermen say, the whole business is in a state of uncertainty.

Imports of Fish

Not including beche de mer, seaweed, or agar agar these have been

	1922	1923	1924
Into Santuao Hk. taels	3,371	7,361	69,448
„ Foochow „	217,725	334,609	1,138,382
„ Amoy „	1,107,181	869,324	1,235,673

In addition to these there is the following importation from elsewhere in China brought through the Native Customs:

	1919		1924	
	Piculs	Value (Hk. Tls.)	Piculs	Value (Hk. Tls.)
Cuttle fish, dried 1st quality	215	4,300	823	27,585
„ „ 2nd „	1,807	28,912	8,442	175,367
Fish, dried	7,230	72,300	7,548	97,370
„ fresh	107,599	430,396	107,989	857,425
„ salt	80,631	403,150	80,799	679,727

Inland Fisheries

The streams of Fukien have many fish in them, while ponds are stocked annually with different varieties. The pond fish are taken by pumping out the water with foot pumps, while in the rivers seines and trained tame cormorants are used. In the smaller streams the pools are poisoned by a narcotic root or by the use of lime. An American zoologist who has just completed a trip through the interior, says that the fish in smaller streams have been decimated by these methods. While the value of fish taken is considerable, they are consumed locally and no dependable estimates can be gathered.

CHAPTER VIII.—INDUSTRIES

By Thomas C. McConnell, George Ratcliff, and Francis Brewster.

The Older Industries

China is credited, by many authorities, with having invented paper, 1800 years ago. The industry is recorded as existing in the Kienning district of Fukien in 600 A.D. There has been little or no change in the processes employed in its manufacture for 1300 years. Yet, the processes of paper-making that Europe used until a century or so ago were practically the same as the methods one sees to-day in Fukien. Indeed the observer is struck again and again with the close resemblance between not only the processes of the older industries and arts (see below) but also the labor system of China and of Europe, before the scientific age. Though laboriously produced, from the modern point of view, many of these century-old products are extremely well made, and are much in demand. As the trade figures show (Chapter IX), paper in the year 1925 was a very important Fukien product. About 95 per cent. of the paper produced in Fukien is made from bamboo, the rest being made from wood. Hence most of the production is in the interior of the province, near the bamboo forests. Of all the varieties of Fukien bamboo, the five usable for paper constitute about 80% of the total production. Bamboo would undoubtedly be used abroad if it were available, as it can be grown more rapidly than suitable wood.

Paper-making is not the only one of these industries that survive from a far older day. Another is the making of Chinese ink. Fukien inks are reported to be the best made in China. This industry ante-dates the paper industry by about 800 years, dating from 200 B.C. The inks are made by hardening a mixture of carbon obtained from burning tung-oil with Chinese glue, later to be dissolved in water for writing. The glue industry thus becomes important. Formerly when cow-dung and the refuse from the tanning processes of leather were the main-stay of the glue industry, the cost was very high. The introduction of modern tanneries has furnished by-products which have made possible a great reduction in price. Practically all of the local output of glue, about 60 tons annually, is used by the local ink manufacturers, and additional supplies have to be imported from Canton.

Fukien has long been famous all along the China coast for its ship-building. Eight varieties of boats out of a total of eighteen made in China are of Fukien manufacture. And the junks that have been carrying the famous Foochow poles to Shantung to return with fruits look far more sea-worthy than the caravels of the discoverers of America.

Tea was once *the* industry of Fukien (Chapter IX). The competition of India and Japan, with their more modern methods, larger capital and better selling organizations, has cut the business to a fraction of its former value. Yet the best quality of Fukien tea is in large demand throughout the world. Notwithstanding the great reduction in tea export, large numbers of men, women and children in Fukien find employment during the summer months in the tea factories, where the leaves are sorted, fired and packed.

THE POTTER AT HIS WHEEL.

On a wooden wheel kept moving by his feet the potter fashions his wares from the wet clay, a process which dates back almost to the beginning of history.

The sugar industry of Fukien, largely centered in the southern part of the province, is still in a primitive stage. The extensive development of the same industry in Formosa under the Japanese, however, is an indication of the possibilities when modern methods of production and refining, with political stability and general industrial development, come in Fukien province.

Modern Industries

Side by side with these older industries, which still employ thousands of men, there have begun to spring up, in the larger centers, industries of the modern and scientific type. Among these may be mentioned, the electric light and power plants, sawmills, match and soap factories, weaving, spinning and knitting mills.

All these enterprises are aiming at greater quantity production, with some effort at standardization of products, and resulting economy. Some are using the old handicraft machinery, but in larger numbers under one management. Those having modern machinery and processes range from the most elementary hand-power machines, up to the 1,500 K. W. Curtis turbines, stoker boilers, and refrigeration plant of the Foochow Electric Company.* Where the more complex machinery is used the efforts have been to duplicate the process and standards of America and Europe, under the supervision of foreign-trained engineers. Varied success has been achieved in this respect. One must not forget in measuring this success, that the present achievements in western lands are the result of generations of experience and experiment. There, present standards are the result of a slow transition, overcoming the same kind of conservatism and skepticism that we see in China to-day, but not so rapidly, with the development of many new habits of hand, eye, and mind, new instincts, and new loyalties. The modern changes in China and Fukien are so recent that these new habits have not yet fully developed either in operators or in the consumers. They will come as the public demand grows for quality, reliability, and convenience, in either products or services, and as foreign competition makes them imperative.

Foochow poles and sawn lumber have been among the leading exports to the north-coast ports for many years. In the past twenty years about 20 modern saw-mills have been established, and have prospered. Recent years have seen a decline in their prosperity. The supply of lumber is smaller, and what remains is less accessible and more expensive. Moreover, the heavy taxation on lumber rafts up-river by the military and brigand has so increased the price that Foochow lumber cannot compete in Shanghai markets with either Manchurian, American, or Japanese lumber. The lack of outside selling organization has handicapped the Foochow firms in competition with the Ningpo firms. One foreign saw-mill, the largest in China, is closing, and business is dull for the others. Reforestation, political stability, and transportation may bring about a revival, when they come.

The soap-factories of Foochow are an entirely new development. Forty years ago soap was not used by the Chinese, wood-ash being the only cleansing agent used. Twenty years ago, all soap used here was imported. Up to 1925, about twenty small soap-factories, using very simple foreign processes have been established and they have largely reduced the importations of soap into Fukien. Only one out of the five firms formerly importing is continuing this line of imports.

*For description, see Chapter X.

Under the stimulation of the "Native Goods Movement" the past few years have seen the establishment of factories (often temples or houses, or mere sheds) for spinning, weaving, knitting, the making of matches, and several other lines. Like the soap-factories, they produce almost exclusively for local consumption, and are cutting in on imports with the products they manufacture. (See Chapter IX, Tables.)

In the field of building construction, the Chinese workmen are not only well skilled in their own methods, for which practically all the materials, e.g., lime, bricks, lumber, varnishes, roof tiles, etc., are made locally, but they learn new methods of construction readily with new materials, e.g., reenforced concrete, and are well able to underbid outside contractors.

Modern industry, as these examples show, has not developed in Fukien as rapidly as in some other parts of China, owing probably to the greater difficulty of transportation and the relative inaccessibility. The most serious obstacles to the establishment of the larger business units necessary to finance larger operations and expensive machine equipment are, first, governmental instability and corruption; second, heavy military taxation; and third, lack of confidence of the people in each other. Very few, if any, firms controlled beyond family lines have been successful. The wide margin of profits necessary to provide for emergencies, which have been many and various, have made difficult, if not impossible, competition in outside markets with the products of modern industries. Only where monopolies have been obtainable have such expensively equipped plants as electric light and power stations, been attempted. Government arsenals and mints, being more or less independent of profits, have survived. Nevertheless, the steady increase of customs exports, in spite of the decline of the tea trade, indicates a real expansion of Fukien industry and trade, for the reason that the family is still the active unit of Chinese society, and the individual's economic and social loyalties are entirely absorbed in his family.

Labor Conditions

Labor conditions are practically the same for both the older and the modernized industries, being similar in many respects to the handicraft condition of European industry in the fifteenth century. Young boys go through an apprentice system in which, in return for the trade they learn, they receive little more than their board and lodging. They work under the personal supervision of the proprietor, and eat and live right in the shop. Working every day from day-light to dark, and often until late at night, they have only occasional holidays on national and local festival days. The few Christian shops generally close on Sunday. The Foochow Electric Company closes on the first and the fifteenth day of every month (foreign calendar), and the average working day is about ten hours, which is better than in most modern industries in China. The company also does some welfare work for its employees. The wages of workers range from ten cents Mex. per day for children up to one dollar Mex. per day for skilled engineers and supervisors. Technically trained engineers earn from Mex. $100 up to $400 a month, or higher. Conditions in small shops are bad only when measured by the best modern standards. The pressure for speed and accuracy is seldom cause for nervous strain, as in the western factory, nor are the dangers of accident by machines or poison by chemicals so great, as yet. There is positive evidence that many proprietors are ready and eager to find methods to improve the factory

conditions, realizing that in so doing they are also doing much to avoid the labor troubles of other countries. There have been no strikes of wide-spread importance in Fukien as yet, the few that have occurred concerning wages, being generally successful in increasing pay.

A large proportion of the workers in Foochow are from the farms of the surrounding country, and retain close connection with their homes, returning to help in the harvesting, and during depressions. This is especially true of the floating labor, e.g., richshaw-pullers, and load-bearers. For this and other reasons, some industries employing considerable unskilled labor have imported coolies from North China. A large number of the machinists employed in the arsenals and other industries come from Shanghai, but Foochow men are being trained to do the same grade of work.

The abolition of child labor can hardly make much progress while living standards are so low and educational facilities are so poor and limited. Some proprietors are taking steps to provide education for the children in their shops. The average standard of living makes little or no provision for comfort at home, education of the children, nor savings for the future, emergencies that are included in the living wage in western industries. Industrial development will eventually absorb much of the labor supply which now finds its only opportunity for "earning" a living in military service or in brigandage.

The introduction of the larger industrial units has tended to break down the guild control over industry, and Chambers of Commerce and Labor Unions have made their appearance, the latter not in strength yet. Recently, however, a revival of the guilds with a central agency of control under the name of the Commercial Research Bureau has been noted.

The Future in Industry

The resources of Fukien, while still largely inaccessible and unprofitable to develop, are believed to be adequate to support a very extensive industrial district. The coal and iron of the Yung Chung section, with limestone from the western border, will probably be the basis in time of an iron and steel industry of considerable proportions. Clay deposits in the Teh Hua region have given rise to a porcelain industry, the products of which are famous throughout China, and are probably capable of extensive development.

The bamboo growth throughout the province will not only increasingly support the production of the 150 articles now in use, but may be the basis of a greatly expanded paper industry, already second in importance of the industries of North Fukien. The salt fields of the south coast employ large numbers of workers on a product, the demand for which is sure to continue, whether under government or private control.

Of equal importance with raw materials for industry, the power resources of Fukien seem to be adequate. Extension deposits of high grade coal, both bituminous and anthracite, and some of it is excellent for cooking, are known to exist, and await only transportation and political stability to be available. Water power, in greater abundance than will ever be developed, is available in almost every part of the province, subject only to wide seasonal variations in quantity. Reforestation and the development of storage facilities will in time, doubtless, solve this problem. One small hydro-electric plant has already been successfully started, and another projected, which is now awaiting better general conditions for development. Many small rice-mills are to be

found using the power of mountain streams, as they have been doing for centuries.

In the field of new ideas in industry, however, there is much work to be done. The old family trade-secret system prevails. The vast majority of the workers and managers are comparatively uneducated if not illiterate. There are practically no facilities for the exchange of profitable experience, nor is there any desire to do so for the general welfare of industry. Except for the special studies of conditions and processes made by industrious consular officers, and educational and other missionary institutions, nothing of importance and value in the way of statistics is available. Certain industrial leaders have been helped by foreign firms seeking to sell them raw materials or machinery, but up to date the guilds and trade associations have not touched this method of cooperation and mutual helpfulness. The traditional Chinese method has been adaptation to environment. Only the man trained in modern scientific methods has undertaken to master environment, by the making over of raw materials, utilization of power resources, reduction of distance by modern transportation and communications, and preservation of products against decay. The Chinese worker can and will change his methods, however, as successfully as any other, when he understands what is needed, and sees that it will pay him to do so. He is capable of just as accurate, reliable, painstaking, and economical production as any western workers when he has the right kind of leadership and supervision, facilities for working and for measuring, and above all for the education that will bring him to a par with his western competitors.

ARTS AND CRAFTS

By Phoebe Beard and Myrth Bartlett

So much of the life of the Chinese is on the street or within eyeshot of it that a fairly complete idea of the trades may be pieced together from the glimpses one gets in passing along. In many ways the conditions of these industries make a rather close parallel to those of Europe at the beginning of the 18th century. All the work is done by hand and crude mechanical devices in small shops where, as a rule, only one article or group of articles is made.

Relation of Crafts to Religious Customs

It is interesting to note how directly some of the crafts are supported by the medley of religious ideas the Chinese have adopted and how closely their life is thus linked with their religion. Of the crafts to be here discussed, seven are direct contributors to the services and ceremonies of religion:—*scroll-making* furnishes the panel picture of the desired god for the family altars and for the lesser shrines; *embroidery* furnishes the elaborate costumes of the priests and idols and the ornate altar-cloths for the occasions like the *puo-do* and the saying of private masses for the dead, when the bare dark interiors of dwellings are transformed into likenesses of rich and gorgeous temples; from the *pewter and brass* trades come the beautiful candlesticks and braziers for the home shrines and temple altars; and the desire for decoration and the necessity for protecting candle lights from draughts at home and in idol processions are satisfied by the *lantern trade*. Even the objects of worship themselves are made by a special branch of the *carving craft* and of the *modellers in clay*. Finally, the *idol paper*

AN OUTFIT OF MODERN INDUSTRY IN FUKIEN

Not only in its equipment of Curtiss Turbines and Stoker Boilers but also in modern working conditions for workmen is the Foochow Electric Company setting a pace for the Province.

industry is wholly dependent upon the zeal of the worshippers for its very existence.

Wooden Statues

Along Curio Street and the thoroughfare between Iong Tau Kau and Siu Gio Tau, in Foochow, are shops where polished images of red and black wood are sold. The commoner ones average fifteen inches in height and are carved from *leng-ngeng* roots. These are brought to Foochow in the rough state, polished with a reed-like grass (the Dutch, or scouring, rush), and then stained with a fluid made from redwood bark. Among the twenty or more styles are to be found the animals of an entire menagerie, ranging from buffalo cows to elephants with white tusks; and the assembly of human likenesses is both democratic and representative, including emaciated fishermen, fat laughing Buddhas and priests, imaginary characters of both serene and fierce countenances, and even the Guang Ing Huk or Goddess of Mercy. The Sieu Sieng, a statue of Lau Tze, who lived to be 800 years old and carries a peach for longevity, is a favorite gift on birthdays to carry the wish for long life. "Mi-na," a later Buddha, represented in a crouching posture with closed eyes or standing with arms upraised, always smiling, is given to bring happiness and laughter to the home of the recipient.

Foochow is the only place where these images are made. They are exported to ports south of this city and in large quantities to Shanghai.

Incense

Though there are but few shops making incense, they do a thriving business, for hundreds of dollars' worth must be burned in Foochow alone every week, in temples, and in superstitious rites in the homes. Among the many different styles carried there is variety enough to match every taste. There are the cheaper sorts, made of red or black incense or black flecked with bits of gold leaf; the more expensive kinds, made in solid lengths of incense, red, black, light brown; the same made in *tak*, or pagoda circles, and in different sizes of the long styles. There are different scents, *gong-nang-hiong*, musk, aloes, sandalwood, fine cassia, and Barros camphor. These are mixed with wooddust finer than sawdust, and for the "thread incense," that made without sticks, the paste is forced through holes of the desired size made in a board, dried, cut into proper lengths, and wrapped very attractively, often boxed, for sale.

The Foochow incense is said to surpass that of other places in quality. All the shops visited export quantities to other parts of China, Korea, and even to Japan. Japan buys mostly the cheap stick variety and a better blackthread kind, scented with aloes and called *Haik-ting*. For the Fifth Month Festival, small favors are made of a fine wood-dust paste scented with pure musk and are pressed into wooden moulds in the shape of ancient symbols, fruits, mythological characters, shells and so on. These are given to friends.

Lacquer Making

This has a romantic story. Lacquer articles were made as early as 1387 in North China. The process must have been a long one, for the lacquer was very thick, made with many coats. The process was handed down till five centuries ago one of the many families who

knew the secret invented or discovered an improved formula. From that time until now the Sing family of Foochow claims to be the only one that knows how to make the best grade of gold lacquer.

The raw lac, a thick brown fluid obtained from the lac tree in North China, comes in large tubs like the butter tubs of America, covered with paper. Before using, the fluid must be strained two or three times through cotton and cloth. The lacquer finish is then made by secret receipts, colored, and the gold is then added in that branch of the trade.

The wooden shapes to be lacquered are always made of *nang-muk*, a fine grained soft wood, and then a foundation of green putty-like mixture is applied, after the complete drying of which the lacquer is put on with a brush,, one coat at a time. The articles are dried thoroughly in a dark, damp room after which the next coat is given. It is this drying which takes the time in making lacquer ware, but it prevents cracking, streaking, or ruffling up into ridges. The decorations are put on by a hired artist who works free-hand. The gold, or "number one" lacquer, has ten or more coats of finish where the cheaper grades have but three or four. The period of production thus lasts from three to six months. Gold lacquer is made both on wood and on silk, though the terms "gold lacquer" and "silk lacquer" are often mistakenly used as synonyms. The figures for the latter are first made of clay, this being wrapped in strong silk which is then given several coats of lacquer and dried well. The clay is washed out with water and the lacquering finished on the silk alone.

In spite of the increasing foreign demand for small things in gold lacquer, the important trade is that of officials and rich Chinese who buy quantities to give to their friends on important occasions. They are used to decorate the owners' houses at festive times and are put away between whiles in the padded boxes in which they come. Until very recently there has been no effort to seek outport trade, since orders got in Foochow were all the house could care for. Gold lacquer is the prize beauty product of Foochow. It is unique, though strangers to it do not at once appreciate its value since it is often confused, by them, with the cheaper and better-known Japanese lacquer.

Horn Combs

The raw horns and hoofs of cattle are bought from many parts of China, from Japan, Formosa, India, the Straits Settlements, and even from America. They are sawed by hand into three-inch lengths by each shop. The useless portions are chiseled away and the sharpest edge sawed out of each section. These pieces are then taken to other shops where they are straightened over a fire. Back at the first shop again they are scraped, shaped, marked, and the teeth sawed out, all the work done freehand and with great speed and dexterity. They are then sandpapered and polished and finally decorated with gilt or colored patterns. For sale here in China they are put up in sets of five each, graduated in size, as that is the customary way in which they are given to brides.

In Foochow there are some seventy shops where these combs are made. The salesmen take them to India, Formosa, and all parts of this land, while there is also a small manufacture of special styles for sale in Japan. One large shop has a branch in Shanghai and another sends most of its product to Canton. An average of fifteen hundred dollars' worth of business is done by each shop per month.

Umbrellas

An industry which has in the last few years become very important to the export trade of the province is that of making paper umbrellas. Because its growing popularity there have been added many new and attractive designs. The sober grandfather umbrella has been here for many years, very often large enough to shelter the whole family, and durable enough, it is claimed by some Chinese, to serve for three generations. In ancient times, it is told, the umbrella was derived from the ancient farmer's still ancient rain-hat; of bamboo but the delicately tinted, beflowered umbrellas of to-day lift their heads high above such plebeian progenitors.

There are between two and three hundred shops which have a part in this industry. Some make only handles, of bamboo, or lacquered wood, or bone, while others make the frames, and still others decorate and export them. The making of the frame is briefly this: The ribs are made of carefully cut flat strips of bamboo, tied to the supporting ribs with strong twine, and all fastened tightly to the handle. When the ribs are spread out they are covered with three pasted layers of narrow strips of paper and these first are allowed to dry and then are folded into the proper creases, after which they are oiled with persimmon oil and once more allowed to dry. The umbrella is ready to be decorated with colored bands, flowers, scenes, or quaint figures. One of the largest decorating and exporting firms is that of Ma Guong Kee. This shop keeps ten decorators busy and exports many hundreds of cases annually to other ports in China, to England, America, and Australia.

Porcelain

There are three centers best known for the porcelain industry in Fukien, at Te Hwa near Yung Chun, at Mintsing, and at Ning Daik, but only the Te Hwa is fine in quality and ancient in lineage. Its manufacture goes back to the Ming Dynasty and since that time many fine specimens of it have found their way to museums in other parts of the world. It is quite easily distinguished from other sorts of Chinese porcelain because of its thick, satin-like, white glaze. The typical forms are idols such as the Kuan Yin or Goddess of Mercy, images of Buddhist divinities, and immortals of the Taoist cult, also wine cups, tea-pots of quaint design, animals, and China trees in pots. It is still exported to other parts of China where it is very popular with the Chinese people because of its peculiarly thick white glaze. As with other Chinese porcelains of the present day, however, it is very difficult to find a piece without a flaw.

Woven-Paper Scrolls

Yung Chun ought also to be mentioned for another distinctive industry—the woven-paper scrolls. These were first made more than two hundred years ago by the Dang clan which kept the secret for many years, but later allowed others to learn. The weaving is done on a table over another picture with fine strips of paper not more than an eighth of an inch in width. The horizontal strips are white, but the vertical strips carry the color and produce the picture. The threads of paper are carried in a fine bamboo needle. They make the old, well-

loved picture of mountains, woods, and winding streams, pictures of the four seasons, and character scrolls for different occasions. The demand for these scrolls seems to be mostly from officials who send them away to other officials as gifts, or from natives of the place who send them to their friends. But these quaintly conceived and delicately wrought pictures deserve a far-wider fame than they seem to have.

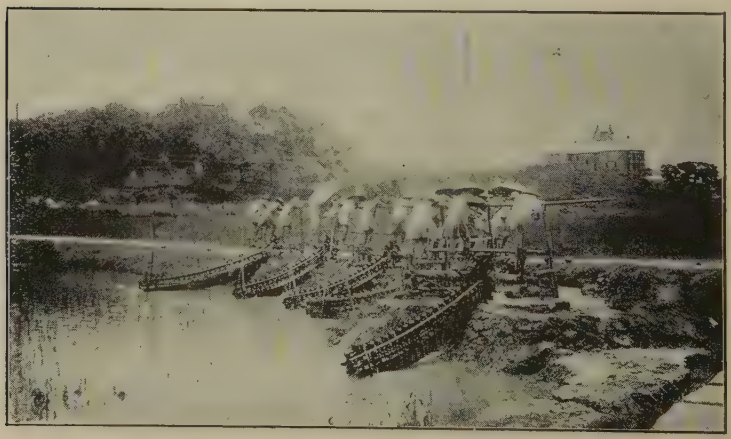
Miscellaneous

The beating of lead into paper-like thinness and the use of this lead foil in the manufacture of "idol paper" is a work which requires great skill, and is very interesting. This "idol paper" is supposed to represent money or clothing and is burned to please the idols or the spirits of one's ancestors. For the past twenty years the industry has been of decreasing importance.

There is also a vast jewelry business in gold and silver, a fascinating craft of amazingly simple process, whose study takes one back to the Middle Ages and the romantic days of trade guilds. But these wares are not exported at all from Fukien.

A LEVEL VALLEY AMONG THE FOOTHILLS.

Distinctive of coastal Fukien are the rice fields, small and irregular, while the stone-paved path between them is one of the main roads of the province.



THE WHOLE VILLAGE HELPS IRRIGATE.

Tide water irrigates near the sea by backing fresh water into the canals. Mountain streams water wide areas by means of gravity. Elsewhere foot-power and hand-power pumps lift water from the ponds and canals to the higher levels of the fields.

CHAPTER IX.—TRADE

ERNEST B. PRICE.

It frequently happens that a country first becomes known to the outside world through some commodity or group of commodities which find their way into outside markets. Thus, China first became known to the rest of the world as the home of tea, and it was through the world's cultivated thirst for this beverage that it came seeking her. Under the date September 28, 1660, we read in Pepys' immortal Diary: "I did send for a cup of tea (a China drink), of which I had never drunk before." Fukien Province, long known to other parts of China if not as the original home of the tea plant in cultivated form, at least as the place in which the finest teas drunk in China were produced, may take credit for China's entry into the world of nations, for while it was to Canton that the first adventurous ships from the Occident went to seek their cargoes, it was for Bohea or Fukien tea that they came.

The tale of Fukien's early domestic trade, were it known, would surely form a romantic history, while the glamor of the famous clipper ships, racing from Foochow round the Horn or the Cape of Good Hope, during the '50s, '60s and '70s, with their fragrant and costly cargoes, is still with us. While the trade of Fukien has changed, and tea no longer occupies its early place of preëminence therein, we can still feel, through the statistics which follow, the lure of a land which supplies the world with an increasing variety of food and raw products which the world needs and for which it will continue to come seeking.

Divisions of Trade

Trade divides naturally into two general classes,—domestic or internal, and foreign or external, trade. In most countries where statistics of trade are collected by governmental or trade agencies, it is possible to obtain the facts concerning the domestic as well as the foreign trade of any given region, with about equal facility and exactness. In China, unfortunately, the only reliable figures that can be obtained are those covering the foreign trade of the country and that portion of the domestic trade which is carried by sea or river from one to another of the ports at which the Chinese Maritime Customs Service maintains offices. Of that great bulk of the trade which is carried on between village and village, and overland between province and province, we can gather only very general ideas.

Fukien's Domestic Trade

Long before the advent of the foreigner into China and before there was such a thing as foreign trade, there was buying and selling of goods within the region now called Fukien Province and between that region and surrounding territory. We know from our knowledge of Chinese history that although nearly self-supporting and self-contained, this region did buy from outside its own borders silk from Hangchow and Canton; rice and wheat and probably coarse flour from the Yangtze Valley; beans and other cereals from North China; grass-cloth and cotton cloth from Kiangsi and Kiangsu; and furs from Manchuria. Fukien teas, mushrooms, fir poles, and lacquerware were

known of old throughout China. The trade within the Province itself probably is very little different now from what it has been for centuries. We know that the region is and has long been a producer of a great variety and quantity of food and other raw products, most of which are consumed within the Province. From figures furnished by the respective commodity guilds we find that the 10,000,000 people residing in North Fukien produce and consume approximately 66,000,000 bushels of rice, 8,000,000 bushels of sweet potatoes, 7,568,000 bushels of wheat, 1,500,000 lbs. of sugar cane, 2,500,000 bushels of peanuts, per annum; besides consuming about 13,500,000 lbs. of tea., locally grown; 12,000,000 out of the 27,000,000 lbs. of oranges grown in the Province; 8,000,000 out of the 12,000,000 lbs. of olives grown; 23,000,000 lbs. of lung-ngans, 18,000,000 lbs. of lichees, 11,000,000 lbs. of bamboo shoots, and about 9,000,000 lbs. of plums. They also produce all the household fuel they consume, principally wood and charcoal; all their own building materials,—wood, bamboo, brick and tile; and all their own meat, principally pork, fowls and goats. These figures give but a general idea of the enormous internal trade of the Province, the circumstances and conditions of which we can know little about.

Fukien's Foreign Trade

Since, as has been previously stated, the Chinese Maritime Customs Service collect revenue on and furnish us with statistics for, not only the actual foreign trade of the various ports but also a certain part of the domestic trade which passes from port to port over maritime routes, the term "foreign trade" will be understood to include a certain amount of trade with other ports of China.

Foochow was one of the first four ports opened to foreign trade in 1843. From that date until about the opening of the twentieth century, the history of the trade of Foochow was the history of the tea trade. So picturesque was that trade,—with the harbor of Pagoda Anchorage filled with the famous clipper ships, racing for high stakes and greater honor with their cargoes of tea, around the Horn and the Cape of Good Hope, with individual fortunes made and lost on single journeys; and with the other ports of China and the other products of China as yet undeveloped;—that we are led to get a wrong idea of the actual monetary value of that trade as compared with present-day trade, and to fall into the mistake of supposing that the trade of North Fukien as a whole suffered a serious decline when that trade began to fall off. A glance at the following table comparing the value of the trade of Foochow for 1903,—a year when the tea trade was still good and when tea to the amount of over 40,000,000 lbs. was shipped out,—with 1913 and with 1923, shows very conclusively that the trade as a whole suffered very little as a result of the decline of the tea business.

	1903 (Equivalent in U. S. $)	1913 (Equivalent in U. S. $)	1923 (Equivalent in U. S. $)
Exports	4,243,236	7,066,443	19,268,649
Gross Imports	7,962,748	13,480,775	15,928,474
Gross Value of the trade ..	12,205,984	20,574,218	35,197,123
Less Re-exports	1,493,204	3,629,743	3,712,807
Net Value of the trade ..	10,712,780	16,917,475	31,484,316
Quantity of tea exported	40,000,000 lbs.	19,000,000 lbs.	3,000,000 lbs.

The fact is that the trade of North Fukien has simply changed from a situation, in which one commodity dominated the market, to one in which a number of other commodities have more than taken its place, both import and export. Another change is that whereas, in the old tea days, the trade of the port was almost entirely in the hands of foreigners, it is now overwhelmingly in the hands of Chinese merchants.

The Export Trade

The principal exports from Foochow in 1923 in order of their importance were:—timber, in the form of fir poles and sawn pine lumber and boxes; tea; paper; mushrooms; bamboo shoots; paper umbrellas; tinfoil; camphor; oranges; olives; and dried lichees. Among Chinese ports, Foochow ranks first in the export of fir poles, bamboo shoots, olives and mushrooms; second in the export of tinfoil, oranges, paper, pine lumber, and paper umbrellas; third in the export of tea and camphor; and fourth in the export of dried lichees.

The attached table giving the comparative figures of exports of the first ten most important items of export for 1903, 1913 and 1923, furnish some interesting figures In 1903, tea represented 80% of the value of these first ten commodities; in 1913, it represented 50% of the value: while in 1923, it represented but about 20%. In 1923, first place had gone to timber, the value of which was twice that of tea in 1903; tea held second place, with paper a close third. Every one of the ten products with the exception of tea had increased in value of export.

The fact should be brought out that the timber industry is bound soon to go the way of the old tea trade, for the reason that in a few more years there will be no more pine timber worth cutting. The fir poles form practically a crop, as cuttings are replaced by plantings, so this part of the industry will probably continue. Tea has had something of a revival in the past three years and may conceivably regain some of its former standing, as it is undoubtedly a fact that Foochow teas are still the finest teas grown. To hold its position or to increase, however, the trade must find a way of producing tea more cheaply and according to uniform standards, if it is to compete with the standardized and cheaper Ceylon and Java teas.

PRINCIPAL IMPORTS INTO FOOCHOW, CHINA

I. Foreign Goods

Commodity.		1913 Quantity.	1913 Value in Haikuan Taels.	1924 Quantity.	1924 Value in Haikuan Taels.
Metals:					
Iron and steel	Tons	1,550	60,446	1,301	169,904
Lead, pig	,,	661	70,617	587	90,528
Tin, slab	,,	261	197,758	160	147,333
Oil, Kerosene:					
American	.....	.....	.....	2,204,480	564,170
Borneo	Galls	3,239,827	511,348	307,079	64,645
Sumatra	.....	.....	.....	479,281	82,159
Sugar	Tons	2,316	218,923	7,380	1,051,400

Cotton Piece Goods:

Cambrics, lawns, and muslins	Pieces	26,786	34,163	16,066	89,060
Drills	,,	17,751	86,055	2,780	28,512
Italians	,,	21,245	99,047	17,885	192,480
Jeans	,,	8,897	28,336	7,364	51,487
Shirtings	,,	9,104	37,805	40,997	300,500
T. Cloths	,,	74,252	167,463	34,075	179,051
Velvets, etc.	Yards	59,523	14,110	11,391	5,296
Cotton Yard	Lbs.	4,683,866	905,517	21,600	7,381
Cigarettes...	Mille	5,160	15,328	9,536	43,867
Coal	Tons	3,779	21,162	23,002	208,071
Flour	Barrels	79,482	490,716	175,270	1,240,520
Leather	Lbs.	117,353	35,193	313,866	109,818
Matches	Gross	357,858	97,337	4,168	2,262

II. Chinese Goods

Beans	Bushels	262,682	unavailable	446,909	665,620
Coal	Tons	unavailable	,,	12,038	105,212
Cotton piece goods ...	Various	.....	.....	.....	.....
Cotton yarn	Lbs.	1,348,933	,,	3,933,733	unavailable.
Flour	Barrel	133,684	600,000	115,233	777,126
Matches	Gross	.....	.....	254,667	95,378

NOTE:

1913 1 Haikuan tael equals $0.7291
1924 1 ,, ,, ,, 0.8097

The Import Trade

The principal imports into Foochow in the order of their importance in 1924 were:—flour; kerosene oil; cotton piece goods and yarn; sugar; coal; leather; slab tin; matches; and beans. Of the first,—flour, the United States supplied nearly 50% by direct shipment and over 6% by transhipment through Hongkong; of the second,—kerosene oil, the United States supplied over 63% direct, and a portion of the 15% transhipped through Hongkong. Great Britain and India supplied most of the cotton piece goods and yarn, China supplying the balance. Practically all the sugar imported came from Hongkong, where it was produced. Of the coal imported 75% came from North China, the balance from Formosa. Leather importations are largely from Hongkong and Canton tanneries. Slab tin, used in making tinfoil, comes almost entirely from Singapore and from Yunnan Provinces, via Hongkong. Chinese matches have almost monopolized the match market, formerly held by Japan and Sweden. Beans all come from China. The United States probably breaks even with Great Britain in importations of machinery. The accompanying table shows the quantities and values of the principal items imported in 1913 and 1923.

By way of summary of the import trade situation, it may be said that the tendency of trade seems to be toward a larger importation of machinery and materials for some of the simpler manufacturing processes, such as knitting and weaving mills, electric plants and materials, soap manufacturing, match making, and leather goods manufacturing, and toward a decreased importation of the manufactured products above represented. The next decade will see an undoubted advance in industrialization, with a corresponding evolution in the trade.

PRINCIPAL EXPORTS FROM FOOCHOW, CHINA

Commodity.	Unit.	1913 Quantity	1913 Value Haikuan Taels	1923 Quantity	1923 Value Haikuan Taels	1924 Quantity	1924 Value Haikuan Taels
Bamboo shoots	Lbs.	12,527,866	599,048	8,882,533	544,187	17,495,066	1,337,750
Camphor	,,	27,600	14,700	149,200	148 883	70,733	49,076
Lichees, dried	,,	58,533	12,404	345,600	70,502	153,600	35,066
Mushrooms	,,	387,066	179,936	496,933	548,987	605,600	557,535
Olives	,,	5,649,733	121,566	3,932,800	108,397	7,013,200	204,396
Oranges, fresh	,,	13,750,400	210,005	14,964,133	161,296	17,049,466	183,216
Paper	,,	13,862,400	1,360,307	18,565,733	2,057,071	29,314,133	3,340,565
Tea:							
Black	,,	16,828,133	3,637,295	6,046,933	1,569,503	5,906,666	1,947,958
Green	,,	647,600	91,650	9,474,666	1,326,392	8,057,466	1,273,620
Brick	,,	2,154,533	195,856	.....	.....	8,000	778
Dust	,,	938,666	53,713	110,000	4,826	65,600	1,840
Timber:							
Boxes	Pieces	894,758		1,531,735	not obtainable	1,269,617	198,910
Planks	Sq. ft.	6,179,297	2,023,935	36,552,369	2,127,863	40,725,169	2,327,032
Poles	Pieces	834,758		3,616,571	12,622,127	9,551,258	3,614,910
Umbrellas, paper	,,	759,256	68,000	1,355,379	311,737	1,382,005	497,521

NOTE:

1913 1 Haikuan tael equals U. S. $0.729
1923 1 ,, ,, ,, ,, 0.8231
1924 1 ,, ,, ,, ,, 0.8097

(Note:—In this and other tables, the year 1913 is used as the basis for comparison, as it was the last normal year before the Great War.)

BANKING FACILITIES

Banks Handling Foreign Exchange and Bills

Name:	*Nationality:*	*Head Office:*	*Capital:*	*Branches in Cities in District:*
American-Oriental of Fukien	Amer.	Foochow	Mex. $250,000	None
Bank of China	Chinese	Peking	Mex. $19,760,200	None
Bank of Taiwan	Jap.	Taipeh, (Formosa)	Yen 60,000,000	None
Hongkong & Shanghai Banking Corporation	Brit.	Hongkong	Mex. $20,000,000	None

Local Currency Situation

There are in use in the District no less than nine distinct currencies, five actual and four arbitrary:

Actual currencies:—

Subsidiary coins.—copper "cash," copper cents, ten and twenty cent pieces, the actual value of which varies both with the issue, as regards metal content, and with the current market value of the precious metal forming the basis of that content.

The "clean" Mexican or silver dollar,—this term includes a number of recognized silver dollars, such as the Chinese "Yuan" and "Dragon" dollar, the Japanese trade Yen, the Hongkong silver dollar, etc. These dollars when not struck with a dye, or chopped are called "clean" Mexican dollars.

The "chopped" Mexican or silver dollar,—this term includes all silver dollars of recognized standard which have been "chopped" or struck with a metal dye, to denote genuineness. It is dealt in by weight only.

The "big dollar or "clean dollar" paper note,—a note issued as the equivalent of a "clean dollar."

The "Tai Fu" paper dollar note,—issued as the equivalent of 1,000 copper cash.

Arbitrary currencies:—

The "cheque dollar,"—an arbitrary standard adopted by foreign exchange banks to represent the nominal value of the "chopped" Mexican dollar for banking and exchange purposes. The actual coins varying considerably in weight and fineness, the banks have adopted the arbitrary fineness of .7416 of a Kuping, or pure silver, tael or ounce, for their banking dollar.

The Shanghai Tael,—an arbitrary standard of value considered as 545.25 grains of silver 960 fine, used by the foreign exchange banks of Shanghai in quoting foreign exchange, and hence the basis for most interport banking.

The Foochow Tael,—theoretically 532.5 grains of silver. Used in some local business transactions.

The Haikuan or Customs Tael,—a standard of 583.3 grains of silver, pure, used by the Chinese Maritime Customs in collecting Customs charges.

Of the above currencies, it may be said as a rough generalization that the livelihood of the people is measured in terms of copper cash, and hence of copper cash paper notes, i.e., the Tai Fu currency, while all foreign business and interport trade is measured in terms of pure silver content, and hence of "cheque" dollars and Shanghai taels. The other currencies are regarded and have a market value as ratios to these two bases, with the exception of the Haikuan tael which has its one specific use.

CHAPTER X.—TRANSPORTATION AND PUBLIC WORKS

Ernest B. Price and Paul P. Wiant

TRANSPORTATION

Ernest B. Price

Probably upon no other one factor is the future economic and social development of the Province of Fukien so dependent as it is upon the possibility of improving the means of transportation and communication, both within the province itself and also between the province and the rest of the world. With but one railway line, seventeen miles long; with a jagged seacoast plagued by unruly winds, uncertain currents, and fog; with inland waterways made dangerous by shallows and frequent rapids; and with a land topography characterized by a series of rugged mountain ranges, traversed by the crudest of foot paths; the problem of moving persons, goods or information from one place to another within the province or from the province to other parts of the world, is a serious one.

It takes as long to go from Foochow to Hongkong, approximately 500 miles, as it does from New York to Denver; as long to go from Foochow to Shanghai, 420 miles, as from New York to Kansas City; as long from Foochow to either of the other treaty ports in the province, Amoy—200 miles, and Santuao—70 miles, as from New York to Chicago; and as long from Foochow to some of the more remote cities of the province, such as Shaowu, Pucheng or Chungan, as from Shanghai to New York.

Communication between Fukien and the Rest of the World. Land Routes

With, for the most part, rugged country and mountain ranges forming or running close to the political land boundaries of the province, and with no navigable waterways, railways, or highways capable of sustaining vehicular traffic, crossing these boundaries, Fukien has been and is one of the most completely isolated of the provinces of China; and its marked retention, not only of the characteristics of what one might call "Old China," but also of those differences in characteristics peculiar to Fukien, is directly traceable to that isolation.

In spite of the difficulties of such communication, there have been, of course, and still are certain land routes connecting the province with her neighbors. Consisting, for the most part, of the narrow stone foot paths which compose the highways of all the hinterland of the province, these land routes are so remote and so little travelled by foreigners that little is known about them or about the amount and value of the traffic which they bear. Lacking information, therefore, it will suffice to say that between Fukien and

UP-RIVER RAPIDS MENACE TRAFFIC.

On nearly all the streams, including the Min River, rock fanged rapids wreck a tragic proportion of down stream boats and offer a barrier to up-river travel which is overcome only by incredible effort.

THE NEVER ENDING STREAM OF LOADS.

From the launch terminals coolies carry the travelers and cargo on their shoulders. Forty percent of the province is tapped only by stone roads or clay paths, and here all traffic is on the backs of men.

Chekiang on the north there is one important highway that leaves Fukien from the city of Pucheng and enters Chekiang at the "Twenty-eight Township," thence leading to Hangchow, the capital of Chekiang. On the west, there are two main highways into Kiangsi, one leaving Fukien at Chungan, entering Kiangsi at Che Pan, and going on toward Nanchang, the capital of that province; the other leaving Fukien at Tingchow, and entering Kiangsi at Juichin. On the south, the main highway into Kwangtung, leading toward Canton, leaves Fukien at Shanghang and Fengshih, and enters Kwangtung at Tapuhsien.

Water Routes

The great bulk of Fukien's contact with the outside world is maintained by means of the sea and sea-borne traffic. This traffic converges at and is carried on through the two main ports of Foochow, the provincial capital, and Amoy, to which the other coastal towns are tributary.

Ports and Harbor Facilities

While Foochow has slightly the larger trade of the two ports, particularly in the matter of exports, it has a smaller steam-driven shipping than the port of Amoy. Foochow, situated 30 miles from the mouth of the Min River and 10 miles from its own deep-water shipping port of Pagoda Anchorage, offers a serious and vexatious problem to shipping. At present, and doubtless for many years to come, shipping that can enter the mouth of the Min River must be limited to vessels drawing under 25 feet of water. Vessels of a draft of over 12 feet must wait for the tide at the mouth of the river before they can cross the bar, and then can come only as far as Pagoda Anchorage. Here there is an excellent and roomy harbor, but, unfortunately, no docks or warehouses. Cargo must be transferred from ship's tackle onto sail and man-propelled cargoboats, and there sealed by the Customs until arrival at Foochow, the trip taking from one to two days, depending upon tide and weather.

At Foochow, the facilities for handling cargo expeditiously are inadequate. There are no bonded warehouses, cranes, trucks, or other facilities for speeding up unloading. Cargoboats must wait for unsealing and examination. Cargo must be transferred from cargoboats to docks, and from docks to warehouses, by human carriers, another source of delay and expense. It usually takes three days, and it may take a week, from the time a ship drops anchor at Pagoda to the time the cargo is in the hands of the consignee at his warehouse.

At Amoy, conditions are much better. Possessing one of the best harbors in the Far East, it can accommodate vessels of almost any size. While at Amoy, also, there are no docks or wharves, vessels can discharge passengers and cargo within an eighth of a mile from shore and from warehouses.

Shipping

During 1923, 1,602 steamers or foreign type sailing vessels, aggregating 1,483,442 tons, entered and cleared at the port of Foochow. During the same period 2,054 vessels aggregating 3,136,384 tons, entered and cleared at Amoy. Of the vessels entering and clearing at Foochow, those flying the Chinese flag were first in number, followed by Japanese,

British and American, in the order named. At Amoy the British flag was first, followed by Japanese, Dutch and American.

With an actually greater maritime trade, it stands to reason that a large part of Foochow's export and import trade is carried by native junks. During 1923, there were approximately 19,000 junks, aggregating about 900,000 tons capacity, which entered and cleared at Foochow for foreign ports or other ports of China. These junks carried almost every kind of article entering into the export and import trade of the port.

Communications within the Province

Physical Division of the Province as Regards Transportation

From the point of view of means of communication within the province and between points in the province, Fukien may be divided into five general areas:—the "Northern Districts," extending from the Chekiang border along the coast to Foochow, navigable by small steamers, launches and junks; the "Upper Districts," extending from Foochow north and west through the upper reaches of the Min River and its affluents, navigable for launches of 5 foot maximum draft as far as Shuikou, 60 miles from Foochow, and from there on, by small river boats only; the "Lower Districts," extending from Foochow east and south along the coast, to near Amoy, which can be reached by small river and coasting steamers and by junks; the Amoy basin of the Kiulung River, navigable for a short distance by river boats; and, back of these coastal and navigable river areas, a large hinterland, which can be reached only on foot and where all transportation is on the backs of men.

Modes of Transportation

Modes of transportation within the Province and between points in the Province may be divided into:—railways; motorcars; steamers, launches and junks; river boats; and human carriers.

In relation to the volume of traffic carried, the first two are negligible. The one railway in the Province, is government-owned and runs from the city of Amoy to Changchow seventeen miles inland. It is described in a recent consular report by the American Consul at Amoy as, "at present valueless to commerce," with "a considerable amount of the rolling stock. . . destroyed by factional warfare, and the balance in poor condition."

The motor roads, which are, in fact, the only roads in the Province capable of accommodating vehicular traffic of any sort, consist of about 10 miles of improved streets in the city of Foochow; perhaps slightly more in the city of Changchow; and 47 miles of improved roads in South Fukien. The same consular report above quoted describes these roads as "one running from Fu Kung to Changchow, a distance of about 20 miles; one from An Hai to Ching Yang Shih, a distance of approximately 17 miles; and the third from Hui An to Lo Yang, about 10 miles." There are plans made for, and a certain amount of construction on, sections of a road which, when completed, will connect up the system started about Amoy, with Foochow. In Foochow a Chinese owned motor-car company holds the franchise for motor-driven traffic, and maintains a fairly regular and efficient motor-bus service for passengers. Using the roads in South Fukien, are "about 50 motorcars. . . of the light passenger type," which maintain "passenger traffic

service . . , but freight is not carried." None of the roads are well-surfaced or in a condition to accommodate heavy freight traffic.

All the important coast towns, including the three open ports of Foochow, Amoy and Santuao, are connected by steamship service maintained by small coasting vessels, and junk service.

The Min River and its affluents, and for a very short distance the Kiulung River, are served by river boats, propelled by sail, oar, pole and towing rope.

The great hinterland of the province, composing about 40% of the area, is not accessible even to boats, and here transportation is all on the backs of men. Here the highways and the sole means of transportation are narrow stone paths, broken at frequent intervals into stone steps as they wind up and down the mountains. No vehicles, and seldom pack-animals, use these highways. On the backs of men, women and children is carried 40% or more of the traffic of the province.

Summary of Modes of Transportation and Estimated Costs

The following summary, which must be regarded as a rough estimate only, shows the transportation situation in the Province:—

Medium:	*Average Load per unit:*	*Average Mileage per Day:*	*Average Cost per Ton Mile:* (U. S. $)	*Maximum Haul:*	*Estimated percent of Traffic Carried:*
Steamers, junks, and launches ..	250 T.	70	.04	140 miles	20%
River boats, sail or hand propelled ...	20 T.	25	.05	200 miles	40%
Human carriers ..	100 lbs.	20	.80	75 miles	40%

The above figures of estimated costs per ton mile must be greatly discounted by an additional factor which cannot be readily computed or even estimated,—risk. Particularly is this true of river boat transportation. It is estimated that at least one river boat in ten is either a total or a partial wreck, in making the round trip journey of approximately 400 miles between Foochow and Shaowu. Cargo thus carried cannot be covered by insurance. The sum total of the toll on transportation caused by nature, bandits and troop movements must be enormous.

Other Forms of Communication in the Province

Both Foochow and Amoy are connected with the outside world both by cable and by land telegraph lines. The Chinese Government Telegraph Administration maintains about 30 telegraph stations in the interior of the province. There is also a wireless station at Foochow, which will accept commercial messages.

Through the excellent service maintained by the Chinese Postal Administration, which has over 60 offices of all grades in the province, —40 of which are first, second or third class postoffices,—the postal facilities of the province are as good as anywhere in the world, when local conditions are considered. Foochow has about two mails a week from Shanghai, and two a week from Hongkong. Amoy's mail connections with the outside world are more frequent.

Improvements in Communications, Under Way or Projected.

The Min River Conservancy

In 1919 a Min River Conservancy Board was created by the Chinese Government, consisting of representatives of both Chinese and foreign business interests and of which the foreign consuls in Foochow are *ex officio* members, to carry out a project for the deepening of the channel of the Min River from Pagoda Anchorage to Foochow City to a minimum low water depth of from 10 to 12 feet, to enable steamers up to 15 foot draft to come up to Foochow. The basis of the plan eventually adopted was the erection of a system of training walls to enable the river to scour its own channel. The cost of the project was to be met by a special surtax on goods and shipping, and the prospective revenue was given as security for a loan from the Chinese Maritime Customs to provide operating capital. To facilitate the work of the river a suction dredger has been purchased. It is anticipated that, by the end of 1925, steamers of larger draft will be able to come up to Foochow.

Projected Motor Roads

In addition to the projected system of motor roads which will eventually connect Foochow and Amoy, plans are under consideration for a motor road between Foochow and Pagoda Anchorage. Such a road will greatly increase the usefulness of the port, since, even after the completion of the Min River Conservancy project, there will still be a considerable amount of cargo which will have to be transshipped at Pagoda.

Railways

There can be no question but that the crying need of this rich province is for railways. Projects such as the Min River Conservancy, while vastly important, only open the path to the sea. Motor roads will offer a limited and expensive means of transportation to a small proportion of the people and their goods. The extension of conservancy work to the upper reaches of the rivers will render less hazardous and more expeditious the traffic which passes along them. But one single railway connecting Amoy and Foochow with Shanghai would bring the province within reach of the progress and material advancement which is its due, while a railway up the Min River valley to connect with the spur line running down from the Yangtze would literally open up a new empire.

PUBLIC WORKS

PAUL P. WIANT

Public works in the Western sense are just beginning to be appreciated and wanted by the people of Fukien. Electric lights, telephones, and running water have only to be seen and tried to be most urgently desired. The backward economic condition of the people is the chief hindrance to the rapid introduction of modern conveniences; which entail public service corporations or government interest to instal and operate.

Section I, Electric Companies

There are ten well organized electric companies in the province now furnishing current, listed below. These are all Chinese owned and operated except No. 5.

1. Foochow Electric Co., Ltd., Foochow. Established 1910. 2500 k.v.a. installed capacity, furnishing to consumers either single phase, 60 cycle 110 volt; or 3-phase, 60 cycle, 220 volt current. Steam engines.

2. Fuan Electric Light Co., Fuan. Established 1922. 15 k.v.a., 240 volt 3-phase current for public lighting.

3. Futsing Electric Light Co., Ltd., Futsing. Established 1919. 45 k.v.a., supplying single phase, 60 cycle, 110 volt current. 3-phase current may be had by special arrangement. Oil engines.

4. Amoy Electric Light and Power Co., Amoy. 1200 k.v.a. capacity. Steam engines.

5. John Richards and Co., Kulangsu, Amoy, operates a small plant for service to residents in the International Settlement.

6. Changchow Electric Light and Power Co., Changchow. 200 k.w. capacity.

7. Chuanchow Electric Light Co., Chuanchow. 75 k.w. capacity.

8. Chiobe Electric Light Co., Chiobe. 150 k.w. capacity.

9. The An Hai Electric Light Co., An Hai. 30 k.w. capacity.

10. Yungan Electric Co., Yungan. 25 k.v.a., single phase, 60 cycle, 110 volt current.

The Yungan plant is of special interest since it is the first hydro-electric development in all China. It was put in operation early in 1925; and since it is such a pronounced success a number of other similar small plants are being pushed. This is a very promising field, as Fukien has enormous water power possibilities, all but this one development going to waste.

Besides the companies listed above, there are probably not less than twenty very small lighting companies and plants, most of which are usually in trouble, shut down for repairs, or otherwise out of production a good share of the time. There are not enough trained operators to go round.

One of the most interesting of these small plants is at Shuikao on the Min River at the head of steam navigation. It was installed in 1920. The boiler, engine, generator, and switch board were an old, dilapidated, second-hand German outfit which had been picked up cheap, and put in fair condition. Current was generated and distributed at 115 volts, D. C.—Near the power plant the lights were all right; but a mile away at the further end of the village the lamps were hardly red. The feed line was too small.

The manager of the company was a genius in his way. The plant was first operated with wood as fuel, and expenses ran up to $15.00 per day while income was only $12.00. So they rebuilt the boiler setting and tried coal, with expenses very little different. In despair the manager had a brilliant idea. All the mountain sides about were covered with great clumps and thickets of a semi-tropical grass which grows from six to ten feet or more high. Why not cut this and burn it? So they again rebuilt the boiler setting to provide

the great firebox necessary to burn the new fuel. To the immense gratification of all concerned the expenses dropped to $8.00 per day, leaving a net profit of $4.00 for the stockholders!

Section II, Waterworks

Two waterworks companies have been organized.

1. The Yenping Water Co., Yenping, is a small company organized among the local gentry. Water is delivered by gravity through bamboo pipes in a very crude but effective way. The company has recently started in on a policy of gradually replacing the bamboo pipes with galvanized iron.

2. The Amoy Waterworks Co., Amoy, is building a new system for the native city of Amoy. It is to be a gravity filter system of 500,000 gallons per day capacity. Water is to be stored in a 270 million gallon reservoir. The company is owned and financed by local Chinese, the capital stock being Mex. $1,200,000.00.

Section III, Telephone Companies

Three telephone companies are now operating, all owned by Chinese.

1. Fukien Telephone Co., Foochow, has about 800 phones, with three exchanges.

2. Amoy Telephone Co., Ltd., has about 700 phones, with two exchanges.

3. Changchow Telephone Co., Changchow.

There are no other public works managed in the western way. There are no sanitary sewers or sewage disposal plants, and no garbage reduction plants.

In many places along the coastal plain there are elaborate systems of drainage and irrigation canals. These however are hardly to be classed as public works. Public jetties, landings, and docks are all of the crudest and simplest.

A "HORSE TOOTH" BRIDGE IN BAMBOO COUNTRY.

Pillars of rock, twelve to eighteen inches square, are planted in stream beds and they make adequate bridges save at flood time. The hills in the background are not grass covered, as may seem to be the case ; they are, instead, banked with forests of large bamboos.

CHAPTER XI.—SYSTEM OF GOVERNMENT

By Clarence A. Neff

Form of Government under the Empire

A brief outline of provincial government under the old Empire may serve as a background for an understanding of the present situation as regards government in Fukien. Such a background is necessary for an appreciation of the fact that the present situation represents a state of flux, of change, from a very ancient and well-established political system to a new, an appreciation of which fact is essential to keep the Western student and critic from throwing up his hands in despair. Through the apparent chaos of the present, it is possible to discern the accepted tradition of the past working out into the political theory and system of the future, a system which certainly will represent neither a wholesale adoption of some Western scheme of government, nor yet a complete reversion to the old system, but rather one which will represent and fit the peculiar mentality of the Chinese under new world conditions.

Under the Manchu regime, the provincial civil and military rulers were equal in rank but strictly separate in function. The military power, which, for the most part was not abused and did not encroach on the civil, was in the hands of a Manchu official called a Tartar General, who commanded the various troop garrisons within the two provinces of Fukien and Chekiang. The highest civil official, equal in rank to the Tartar General, was the Viceroy, a species of civil governor for the two provinces named, with his office located in Foochow. Under the Viceroy and concerned with the administration of the provinces taken as a unit were officers roughly corresponding to a Provincial Cabinet; the principal among them being: the Provincial Treasurer, the Provincial Judge, the Salt Commissioner, the Grain Commissioner, and an Educational Commissioner, an office established in 1906.

For the purposes of civil administration of the regions under the jurisdiction of the Viceroy, each Province was divided into "Taos" or Circuits, with a Taotai at the head of each; each "Tao" into "Fus" or Prefectures, and "Chous" or Sub-Prefectures, with a Prefect or Sub-Prefect at the head of each; each "Fu" or "Chou" into "Hsiens" or Districts, with a District Magistrate at the head of each. Under this system, Fukien had a total of four Circuits, ten Prefectures, three sub-Prefectures, and sixty-two Districts.

So far as the ordinary people were concerned, the District Magistrate was, and still is, the most important of all officials. It was through him that orders from Peking, from Foochow and from the Prefectural city, eventually reached the people. He was the judge as well as the executive officer of the District over which he presided; the recorder of deeds and arbiter of land disputes; the collector of most of the taxes which directly affected the people. His popular title, conceived or at least perpetuated by Confucius, was: "Father and Mother of the People." To quote from MacGowan's *Lights and Shadows of Chinese Life:* "The family being the ideal type of

government for the nation, the aim of the Chinese is to keep that thought prominently before the minds both of the rulers and of the ruled. The District Magistrate is reminded by this title that the parental idea must always be uppermost in his mind in all his public acts, and whilst he had to administer justice sternly and strictly, he must at the same time act as a wise and loving father would." As the Magistrate's salary was small, he was expected to depend for the larger part of his income on what, under present Western standards, would be regarded as "graft." Tradition and public opinion, however, generally kept him within reasonable bounds, and the approximate potential value of each individual post came to be as well known as a public salary. It left, still, that margin of possible gain or loss which so appeals to the Chinese mentality. Most Magistrates served with temperance, and some gained considerable fame as administrators and judges.

All the officials enumerated above were appointed from Peking, held office for three years, and might be reappointed once to the same post. No official could be appointed to a post in the province of his birth. Every office could be bought, the more lucrative commanding very high prices.

Forming a double link between the Magistrate and the people were two entirely separate kinds or classes of persons. One was the "Tipao,"—literally, the "Guarantor of the Land." He was the headman of a ward of a town, or of a village or group of villages. The Tipao was generally a man of some means, and always of some local influence, though it was not always a worthy source from which he gained that influence. Upon him was laid the responsibility for the conduct of the people within the ward or village. He could maintain a small guard, was entitled to certain fees, and could—and was expected to—keep undesirables out of his bailliwick. The other contact which the Magistrate maintained with the people was through the gentry, consisting of the literati and the elders of the community. These had considerable influence, and frequently determined the method and amount of special levies, as for example, for flood and famine relief, education, shrines, and the like; acted as arbitrators in disputes which it was desired not to take to court; and, in general, represented the people of the locality vis-a-vis the government in all things except the maintenance of law and order.

Taxation under the Manchus

The oldest of all taxes and the principal one collected by the Magistrate's office direct was the land tax. Theoretically a very moderate one, the method employed of "farming out" the collection, made of it a thorn in the flesh for the people.

A second was the grain tax, a form of tax in kind intended for the Imperial granaries. In fact, it was collected in money, each unit of cultivated land being supposed to give a certain percentage of the crop produced, or else the equivalent of that percentage. This tax was also collected by the Magistrate and sent by him to the Grain Commissioner.

Two other taxes are worthy of mention, since, besides these, there were practically none. One was the "Likin,"—still called by that name,—a tax on goods in transit within the interior, the other a "Storage Tax" placed on goods in storage, a sort of warehouse tax.

In theory, these four taxes represented: The land tax,—the machinery and upkeep of *local* government; the grain tax,—the contribution of the locality to the *Imperial House*, or Central Government; the Likin,—the cost of upkeep of the *Provincial government;* and the storage tax,—a reserve fund for emergencise such as war, famine and pestilence. In effect, they represented the mildest and most equitable taxation of any country in the world.

Government under the Republic

So changed has become the actual form of government since the time of the establishment of the Republic, that it is scarcely possible, in the limits of this chapter, to do more than outline the original provincial administration under the new regime, and sketch the changes wrought by the forces of reaction, of disintegration, of provincialism, and of idealism, battling one against the other.

On the establishment of the Republic, the actual structure of provincial government was but little changed. The title and post of Viceroy and of Tartar General were abolished, the individual province becoming the largest administrative unit with a Civil Governor at its head. The titles and posts of Taotai, Prefect and Sub-prefect were, in theory at least, also abolished, the idea being to leave the District, with the District Magistrate, as the only other governmental unit. There was retained, however, an officer called a Taoyin, with a few vague prerogatives reminiscent of the former Taotai, but actually a complete supernumerary.

On the military side, the simplification was, nominally, the same, military officers theoretically holding rank merely as officers of the national army and having no territorial functions.

What has actually happened in the decade and a half of the great experiment, has been that the people, untrained to self-government and now lacking a ruling Imperial House, permitted all government to drift into the hands of those few who were willing to regard it as a vocation and as a means of livelihood. These, naturally, were largely the men who had control of troops, for they, at least, already were in governmental business professionally. These men were often men of patriotism and loyalty to their country, trained to lead troops but untrained, as the rest, in the art of governing a people. But on them was literally forced the task of government, for the rest of their countrymen, with the exception of a very few advanced idealists, had no wish to participate therein. Therefore, in judging the situation to-day, it should be remembered that it represents a perfectly natural process of evolution, and that this evolution is now proceeding.

Jumping the intervening years of change, and looking at the government of Fukien as it is to-day, we find the following theoretical system in force: In charge of military affairs, and having a territorial jurisdiction in this respect comprising the whole of the Province, is a Tupan or military governor. His administrative organization is entirely military, and corresponds sufficiently closely to that of a modern army to justify its being called a staff. Having territorial jurisdictions directly under the Tupan, are Defense Commissioners, charged with the preservation of peace and order within certain specific areas.

In charge of civil affairs in the Province is a Civil Governor. He has under him, in addition to a form of cabinet consisting of the

usual departments, such as finance, education, industry, police, et cetera, the whole of the sixty-two District Magistracies. The Magistrates nominally receive their appointments from the Civil Governor, but actually these officers are either themselves military officers who have taken over the offices, or else are the appointees of the local military chiefs.

Separate from the powers exercised by the Tupan and the Civil Governor are those which have been acquired, in certain areas, by the Chinese Navy. The deep water harbor for Foochow—Pagoda Anchorage—and the harbor of Amoy, are the chief bases of the Chinese Navy, south of Shanghai. During political disturbances in 1922, the Navy took over the entire control of five Districts, and parts of two others, along the coast. Control is maintained by forces of Marines, of which there are about five thousand scattered through this territory. In these districts, the military officers at the head of the Marines nominally recommend to the Civil Governor men for appointment as District Magistrates, and with and by the District Magistrates collect all local taxes, including those on opium.

Foreign Concessions

The only foreign concession within the Province is at Amoy. It is estimated that not more than 10% of the foreigners resident in the Province live within that concession. The concession consists of the Island of Kulangsu, opposite Amoy city. It became an international settlement during the time of the disturbances attendant upon the establishment of the Republic, at which time it was taken over by the foreign consular body. It is governed by a municipal council.

Provincial Assembly

Fukien had its first Provincial Parliament in 1909, while still under the Manchu Government. Under the Republic, while the various constitutions under which the Government of the nation has been nominally carried on provide for a Provincial Assembly, there has been but one elected, since the establishment of the Republic. Nominally, there are 96 members, chosen by a voting body consisting of less than one thousand men, possessing property, literary or official qualifications.

Theoretically, the Assembly holds one regular session each year, and special sessions when deemed necessary. Actually, it has not met in legal quorum for several years. Theoretically, the Assembly has power to pass upon the budget for the coming year, ratify expenditures of the preceding year, authorize loans, make laws, and issue proclamations. Actually, it does none of these things, and never has.

Judicial System

So completely has the administrative—largely military—branch of the government absorbed all other functions, that it must be said of the judiciary at present that it actually has no power, and in large measure does not exist. For ninety percent of the people of the province, the judiciary consists of the man who is, at the same time, the law maker, the tax collector, and the general administrator of everything called "government," that is the District Magistrate. We have already seen how this office has become merely an instrument in the hands of whatever military officer happens to be in power in the

particular region at the time. Under these conditions, no judiciary is possible.

Present Trend of Government

With armies many times larger than in the days of the Empire, with civil warfare and troop movements taking the place of the old barracks life, and with the pay of the armies dependent upon what the head of each unit can make out of the district under his control, it is but natural both that the percentage of revenues devoted to military use as compared with those devoted to civil use should be much greater, and also that the military units should, in the course of time, take over all revenue-producing agencies of the government. From that to the taking over of almost all other branches of the government is but a step, a step which it must be admitted is almost completed at the present time in Fukien.

Under the system which has thus developed, we find the government of Fukien dividing sharply into two factors or parts—one consisting of the ancient local unit, the village or clan, wherein much of the fundamental ancient democracy and actual self-government of China subsist unchanged; and one consisting of a superimposed military autocracy interested solely in maintaining itself in position and in making enough money to justify the effort and the risk. Both these factors will change. As the horizon of the average Chinese broadens beyond his village to his district, his province or his country, so he will take with him the fundamental democratic concepts and self-governing institutions of his village. As this takes place the military leader will, probably with relief, abandon his endless struggle as a more or less independent ruler, and submit himself to the new ruler, whoever it be, whether it be the people in organized form, or some stronger warlord who has earned the favor of the people. In any case, we can safely assume that the voice of the people will be heard.

CHAPTER XII.—EDUCATION

F. P. Beach, E. L. Ford.

Fukien has shared in full in the enthusiasm and devotion to education which has been one of the glories of China. As Fukien was settled relatively late in China's long history, it is obvious that most of the experiments in government education had already been made and it was only necessary for Fukien to set up the regular machinery for the examinations which led to political preferment. The highest examinations were held in Foochow City, and at the end of the old regime there were extant examination "cells" in Foochow City to the number of 10,000. These were still to be seen in 1912, but have since been demolished.

The two counties of Min and Au were among those most noted as the most devoted to education, and in these counties the traditions still hold, and one who travels through the streets of the city or of the country seats, or even of the remote villages, will be surprised to find the scholars' sign-boards up over the doors of a great many houses. One finds third-degree boards in cross-road hamlets and Han-lin signs in country villages. In 1913, the writer visited the country home of a Chinese gentleman, who had been a close personal advisor of the unfortunate young emperor, Kwang Hsi. This gentleman had to flee for his life when the Empress Dowager seized control once more in 1898. Other men also have been tutors to young emperors, one, Ding To Ang, by name, having up to 1925 been such to the young Manchu ex-emperor, Tung Chih. Even to-day there is a school for the advanced study of the old Classics conducted by about ten second-degree, third-degree and Han-lin scholars in the city of Foochow. The regard for the Classical studies has never ceased, and in the country villages parents will insist upon the study of the Classics rather than upon any of the newer systems or of Mandarin.

Chu Hsi

But the educational standing of Fukien is best attested by its having been the home of one of the greatest educators of China, the illustrious commentator and scholar of the Sung Dynasty,* Chu Hsi, ranked only second to Mencius as a sage.

Though born in Anhwei province, he was brought up in Fukien and spent many years of his life here; hence, the country is full of historic localities where memories of the great philosopher forever linger. He founded schools, lectured, taught, and travelled. There is a hill sacred to him at Futsing and a temple erected in his memory; the same at Changchow also; and when he visited the Kushan Monastery at Foochow, he wrote the famous big character, Hu, meaning tiger, with one stroke of the pen.

The fame of Chu Hsi is equally divided as commentator of the Confucian classics and as philosopher. He was leader of the Min

*(950-1280 A.D.)

A DORMITORY AT FUKIEN CHRISTIAN UNIVERSITY.

Western construction coupled with adapted Chinese architecture marks not only the buildings of the University but also of many other educational plants—mission, private, and government.

School, one of the four schools of philosophy of the Sung Dynasty. He wrote over twenty books on moral philosophy. He was an official and advisor to the emperor. He was entitled the "good and loyal one" and installed in the Confucian temples, where sacrifices were paid to him.

Government Education

Under the old regime, education of children was entirely a private enterprise, a tradition which is still strong. There was no government or public education in the modern sense of the term, though it was advocated on the ground that it would advance morality. Under this principle, early mission schools were welcomed or tolerated by the educated officials; though, of course, there was also the desire to be able to read and write on the part of the people themselves, for its commercial value.

It was in 1876 that the first group of Chinese students was sent to America, due to the efforts of Dr. Yung Wing, a graduate of Yale. A less well known commission was that of 46 young men sent from the Foochow Arsenal to the West to study naval engineering. Many of these men have risen to eminence in China.

The Chinese-Japanese War of 1896 taught bitter lessons, and the Chinese attributed the Japanese success to their knowledge of western science. The mission schools immediately became full to overflowing with students seeking the new knowledge. Not less than 15,000 Chinese students were to be found yearly studying in Japan, and their subsequent life and teaching has been deeply felt in this and other provinces. Many of the government school officials have had this training.

The government schools of Fukien at the present time do not enjoy the high reputation of similar schools in other provinces, though the causes for this condition are obscure. The government educators have set for themselves a fair program, though it is apparent that there has been no attempt to make the primary schools universal. Rather, it seems as if the school system had been made from the top down, and that students from private home instruction were expected as beginners in the middle schools.

Primary schools exist in almost every village, but are usually locally organized and supported, and the number of students is a mere fraction of the possible student body. On the other hand, high schools, or middle schools as they are called, have been opened in twelve of the larger cities, Foochow having two. There are about 2,500 students in these 13 schools with 400 teachers. Owing to political conditions and the military operations, funds for these schools have been only spasmodically available, and they are working only part time under great handicaps.

There are also four normal training schools for men and one for women, in the province; and a law college, a college for foreign languages, and industrial, commercial, agricultural, and sericultural schools and a vocational school for girls; these last are all located in Foochow. The Foochow emigrants to the Straits Settlements and Borneo have established a private school for the education of their sons. There was some years ago, an engineering school and what might be called a junior college of arts and sciences, but these have been dropped. Up to the present no government university has been established.

At Amoy, there are the privately endowed Chip Bee Institute, and Amoy University, made possible by the benefactions of Mr. Tan Kak Kee, a public-minded citizen of Amoy, who has made his fortune in the rubber industry of the Straits Settlements. The Chip Bee Institute has middle school, normal, kindergarten, commercial, and other departments. It includes a school for girls. In all it numbers over 2,000 students. The University, which occupies a magnificent site on the sea-shore beyond the City, has over 200 students, including those in the two-year preparatory department. Very fine work is done in some departments of the University, especially in science.

Future Prospects

When one takes into view the fact that there are in Fukien province probably four million students of school age, and that this would mean approximately 40,000 schools, with 200,000 teachers to be found and trained, one realizes that the task is serious, and not to be accomplished in a few years. Or to make it more concrete, the city of Foochow with 600,000 inhabitants, figuring on 25 per cent of the population in the first six grades, or 150,000 children, would require 40 large primary schools, covering a city block each, with 4,000 students in each and staffed by 5,000 teachers. One realizes that the universal, tax-supported, compulsory public-school system is still in its merest beginnings. On the other hand, no one doubts that there are in China to-day enough well-trained and competent educators to make a genuine beginning on such a public-school system as soon as a settled government can put into their hands the necessary funds to begin the work. It is to be hoped that the national consciousness that is being manifested by government school educators at this time will speedily result in bringing up to standard the schools of the province.

Women's Education

There is no question that women's education was brought to China by the missionary. Schools for girls were founded by missions as far back as 1854. It is not many years since it would have been unbecoming for a well-to-day woman to be seen walking on the streets. Now the neatly dressed, straight-standing, clear-eyed school girls may be recognized at a glance. To-day a girl may be educated in this province in government schools from kindergarten to middle or normal school and in mission or private schools from kindergarten to college. It is said that the government vocational and normal schools for girls are better, as elsewhere in China, than any other government schools in Fukien. Young men in the high schools and colleges are increasingly demanding that they be allowed freedom, in the choice of a life-partner and this is making the educated young women very greatly in demand. The discrepancy between the number of educated women and men is very great, so it is obvious that the young men who will control educational policy in the new future have a great interest in the development of adequate schools for women.

The government has its middle schools for girls and each mission at work in the province has the same. The only instance of union mission education for girls is the Union Kindergarten Training School in Foochow. College education for girls may be

found within the province in Amoy University, which is co-educational, and at Hwa Nan College, a girls' college founded by the Methodist Episcopal Church in Foochow which has a beautiful site and several fine buildings.

Protestant Mission Education for Boys*

The first Christian schools in Fukien province were started in the middle of the nineteenth century. From small isolated primary schools missionary education has grown into a co-ordinated system, including all grades of schools from the kindergarten to the university, enrolling 45,000 students and extending to every part of the province.

The aims of the first schools were closely associated with making Christian converts and providing church workers. The primary schools "devoted half their school time each day of the week to the study of Christian books." In a report of the Church Missionary Society, these primary schools are mentioned as having "proved themselves to be an evangelistic agency beyond expectation." During the past twenty years, the aims, while of no less value in promoting a growing church, have been broadened to approximate the educational aims of the best schools in Western countries. A comparative study of the curricula would reveal the same progress, resulting in a marked broadening of the courses of study.

The first school to be established was a small primary school for boys, opened in Foochow on February 28, 1848. The isolated day-schools characteristic of the early decades of mission work began to grow into connected groups near the mission stations, from 1870 to 1880; and in the last decade of the century, each missionary society extended its schools throughout its own field. In 1923, these primary schools numbered about 1000.

Boarding schools were established in Foochow as early as 1856. The parents often made a contract to hand the children over to the school authorities for a period of three to five years, all the expenses of the pupils to be assumed by the school. All the missions centering in Foochow and Amoy had established boarding schools in these two ports before 1870. An interval of twenty or more years intervened before such schools were opened in the inland centers. A rapid increase in their number took place in the ten years preceding 1900. All the chief missionary resident stations had such schools by that date.

The missionary school system has recently been reorganized to conform with the present government system. Under this reorganization the majority of the boarding schools have become junior middle schools. These now number about forty with a student body of over three thousand. About half of these schools are carrying senior middle school work also.

Eight of these senior middle schools deserve special mention: Anglo-Chinese College, Amoy, is situated on the Island of Kulangsu in the foreign concession. Chuanchow a port famous from the days of Marco Polo, is the location of Westminster College. Talmage College has recently moved from Amoy to a conspicuous site in the large city of Changchow. Guthrie Memorial High School of Hinghwa has had an usual growth in recent years. The Foochow Y. M. C. A. maintains a high grade school in its Nantai building. Trinity College,

* Statistics taken from "The Christian Occupation of China," 1922.

established by Trinity College, Dublin, has a fine equipment in the foreign settlement of Foochow. Foochow College has the distinction of being the oldest of these schools, tracing its beginning to a boys' school started in 1852. Anglo-Chinese College, Foochow, the first institution definitely designed to do college work in China, was made possible by a generous gift from Mr. Diong A. Hok, once a representative of China in London. Several of these schools did work of Junior College grade during the first decade of the twentieth century.

In 1915, the three missions of North Fukien, together with the American Reformed Church mission of Amoy united in constituting the Fukien Christian University (Union University). The Anglo-Chinese College of Foochow and Foochow College discontinued their junior college work so that the organization of the University might be furthered. In 1922 the University was removed to a commanding site above the Min river, about six miles from Foochow City, where it occupies some fourteen buildings (some temporary), with other buildings now in course of erection. At present, its work is confined to a regular four-years' course leading to the B. A. degree.

Two other Union institutions have been doing the specialized work of training the church leaders in recent years. These are the Foochow Union Theological School and the Union Normal and Middle School, also of Foochow.

An account of the educational work would be incomplete without some reference to the outstanding graduates who have gone into Chinese society from this system of schools. A large number have entered some form of government service, notably the customs, post office and salt administrations. Dr. Sia Tieng Bo is in the consular service, having been consul at Singapore. Mr. Li Ung Bing, of the Commercial Press, wrote the well-known volume on Chinese History. Mr. Ding Ci Ting of the American-Oriental Bank of Fukien, is the Financial Commissioner of the province and has been a national senator for some years. Another senator is Mr. Cio Li Daik, Principal of the Y. M. C. A. High School. Dr. Hu Sie Huong is the head, and Dr. Ma Cing Seu on the staff, of the government naval hospital in Shanghai. Mr. Lau Cu Huang was Provincial Postal Commissioner of Yunnan; Mr. Lau Kieng Ang is a high official in the Salt Inspectorate.

Catholic Education

The oldest missionary educational work in Fukien is that of the Roman Catholic Church. The Dominicans, who entered Fukien from Formosa in 1631, have carried on the educational work. The early schools were designed to furnish Chinese leaders for the church. At the present time, however, all grades of schools are found with the exception of those that grant college degrees. The pupils in these various schools number about 7000, according to a recent report of the Bishop of Fukien.

In Foochow there are located a theological school and Biblical training schools for both men and women. In the chief outstations boarding schools have been established. Two institutions of senior middle school grade deserve special mention. One of these is St. Dominic's College, of Foochow. This institution pays special attention to courses in the French language. The other is Chuanchow College, located in the city of that name. Both of these schools prepare students to enter Aurora College of Shanghai.

PREPARING DEER FOR MEDICINE.

Large deer are imported from Shantung Province and, on the "lucky day" after much advertising, they are killed and cut up for medical purposes.

GENG-GO AND A-BAIK.

These are the most familiar images in idol processions of Foochow and vicinity. Men are inside the body frames. The tall image stalks along fearsomely, the short black one skips and dances; but the effect is the same on the children—fear.

CHAPTER XIII.—MEDICINE AND HYGIENE

THE MEDICAL SITUATION

LORA G. DYER, M.D.

Time was when China's medical record was second to none, but that was back in the Golden Age, when there were no records. Scientific Chinese medicine properly began in the Han dynasty, at about the beginning of the Christian era. The Chinese Hippocrates, Chang Chung King, who lived about 150-200 A.D., wrote an essay on typhoid fever that became a medical classic. After the stimulation of his brilliant work subsided no other medical work of any importance appeared for nearly a thousand years.

As long ago as the tenth century B. C. there were government free clinics. To quote from the Chow Rituals: "Physicians attend to the sicknesses of the people. There are particular diseases in the four seasons of the year. Headaches and neuralgic affections are prevalent in the spring, skin diseases in summer, fevers and plagues in autumn, and bronchial and pulmonary complaints in winter. The patients are sent to different departments to be treated." Specialization would thus seem to be thirty centuries old! One of the philosophers of the period states:—"In the Capital there are institutions where the deaf, the blind, the dumb, the lame, the paralytic, the deformed and the insane are received. When ill they are cared for until they have recovered." Another historian records:—"The crown prince, Hui Wen, and prince Ching Ling were both great admirers of Buddhism. They organized the 'six disease hospital' to take care of the poor." The Wei annals record:—"A royal proclamation ordering that the Master of the Grand Banner shall establish a hospital in some suitable place and send all the suffering people there. Be it further ordered that the Medical Bureau shall assign doctors to treat them. Examinations will be held on the work of these physicians and promotion made according to the results shown." During the Sung dynasty the public officials were very energetic in establishing free clinics and the co-operation of the people was sought in this work.

Before the Han dynasty medical treatments were chiefly confined to acupuncture, moxa, massage and medicinal draughts. These methods are still in use, but many more drugs have been added to their pharmacopeia. In the third century B.C., narcotic wines were used to produce anaesthesia so that surgeons might operate upon their patients without pain. One of the drugs thus used was jasmine root, one inch of which, extracted with spirit, was said to produce unconsciousness for one day, two inches for two days, or three inches for three days. According to Chi Hsia Feng, the girls of Fukien feigned death by drinking jasmine wine so as to elope with their lovers. The knowledge of the use of these drugs is now lost, and anaesthetics are practically unknown in present-day Chinese medicine.

Chinese Medicines

The Chinese pharmacopeia includes animal, vegetable and mineral preparations, plus charms, the preference being strong for the vegetable

kingdom. They have used many of our familiar drugs and herbs for centuries. Garlic, for instance, has been in use for more than 4000 years as an antiseptic and to destroy noxious effects arising from putrid meat and fish. For many generations the following common drugs have been on the Chinese market: (1) camphor, cinnamon, cloves, orange peel, benzoin, gamboge, star anise, menthol, cardamoms, fennel, mustard, asafoetida, ginger root, rhubarb, myrrh, croton oil seeds, pomegranate bark, peanut oil, castor oil, catechu, linseed and galls. The most distant places—Tibet, Canton, Mongolia, Szechuan—contribute to the drug markets and drug fairs that are held semi-annually in many parts of China. Siam furnishes the hydnocarpus beans which China has used for centuries in the treatment of leprosy, a product closely related to chalmoogra oil beans, derivatives of which constitute the very latest word in our present treatment of leprosy. A well-trained American pharmacist attending one of the drug fairs reported that the vegetable drugs displayed were exceptionally free from adulterations.

Fukien medicine shops are likely to have an additional stock of common herbs,—coriander and anise seed, taraxacum, storax, stramonium, lycopodium, nux vomica and sandal woods. They would also reveal many grotesque articles for which the demand is keen, such as dried beetles, centipedes, bears' gall-bladders, tiger bones and tendons, dried snakes, elephant dung, plus many "ready-to-use" mixtures comparable to some of our patent medicines.

Most Chinese drugs are to be steeped and only the infusion used. Some drugs must first be roasted before being steeped. Inhalations of the fumes produced by heat is one of the powerful methods of administering mercury, resulting pretty surely in an overdose. Sticky plasters made up with a tar-like base are much used, so are compresses of chopped green herbs.

The Chinese doctors of the old school use the same prescriptions and the same methods of treatment as they did a thousand years ago. The doctor receives his education through an apprenticeship or clerkship to another doctor and by poring over the old prescriptions handed down from centuries ago. Since the average Chinese still prefers the illnesses of his ancestors to any new and untried ills, he naturally prefers a treatment the correctness of which was also established by his ancestors.

Western Medicine

Western medicine came into Fukien with the coming of the first missionaries, 1847. At first practically all the doctors trained their own assistants, as there was no other way of getting help. The first "western-trained" Chinese doctors were all of this class, and they have done an immense amount of work in relieving suffering, for which they should be given full credit, even though their training would hardly win the degree of M.D. In a few hospitals this type of training is still given.

In 1910, a union medical college was established in Foochow, due chiefly to the efforts of Dr. B. Van S. Taylor and Dr. M. Mackenzie of the Church Missionary Society. Owing to the great difficulty in getting a sufficient staff the school was finally closed in 1921, having graduated twenty-seven students. Pre-medical work, fitting students to enter Class A medical schools in other provinces, is given at the Fukien Christian University and at Hua Nan College,

and the University of Amoy (co-educational). There is a Japanese medical school in Amoy.

Training schools for nurses are established in at least seventeen of the mission hospitals in the province, eleven of which are registered under the Nurses' Association of China. The two community hospitals in Foochow and Amoy also have nurses' training schools, for both men and women, the school in Foochow being registered.

Fukien Hospitals

The province of Fukien is rich in mission hospitals. "The Christian Occupation of China," (2) which gives statistics for 1919-1921, reported a total of 41, almost twice the number found in any other province. But in spite of this seeming wealth of hospitals, there were hospital beds for only 143 people out of each million. In addition to the mission hospitals, six or seven private hospitals are reported in three of the large cities.

In Foochow there are nine private hospitals that receive in-patients. The two most important of these are the Foochow Native Hospital, which is maintained by the foreign business firms, and the Japanese Hospital. The Japanese Hospital, which is the largest, has four of five Japanese physicians on its staff, a training school for women nurses, and classes for men students, who are expected later to go to Formosa or Japan to complete their training before practising as physicians. Of the other hospitals, none receive more than twenty in-patients, a few have trained nurses.

The city has two military hospitals and one police hospital under Government management. There are in addition at least thirty dispensaries in and near the city, administered by "western" Chinese doctors with all degrees of training, from that of mission hospital gateman or coolie, to that received through many years of service as hospital assistant. The Chinese doctors of the old school seldom maintain dispensaries, but there are two exceptions to that rule in Foochow City, one such dispensary being located on Back Street and one on A Da Cang. Both of these receive students, the one on A Da Cang adding a few western medicine books to the training, but not materia medica. These two dispensaries are also conspicuous in being run on a charity basis, the consultation fee being only a few coppers.

The 1919-1921 Survey (2) reports 41 foreign physicians and 22 foreign nurses, to which should be added the one physician in private practice in Foochow, and the port physician of Amoy. There were also 54 Chinese men physicians and 15 Chinese women physicians associated with the mission hospitals.

In the larger cities there are a good many western-trained doctors not associated with mission hospitals. Foochow has ten or more men and women who received their training abroad and are well qualified.

The Anglican mission should be given the credit for furnishing the foreign nurses at the Foochow Native Hospital, and the American Board mission for furnishing the physician at the Pagoda Anchorage.

In the year of the Survey (1921) the hospitals cared for about 21,000 in-patients (2). The quota of American and British doctors in the province decreased during the war and has not yet risen quite to its former level. It is true, however, that there are more able

Chinese physicians in the mission hospitals than ten years ago. In a few stations Chinese physicians have been put in charge of the work. Well trained Chinese physicians are still almost as hard to obtain as western physicians, but this is the forward look for western medicine in China, that some day the Chinese themselves are going to be ready to carry on without further help from the West.

HEALTH AND SANITATION

Jesse E. Gossard, M.D.

It must be granted that the Chinese, even though living for generation after generation in unsanitary surroundings, have, by eating their food hot and drinking hot tea saved themselves from many fevers transmitted by unboiled water and milk. It has been proved over and over again that Europeans and Japanese can not live under conditions as bad as those under which the Chinese live. The Public Health report of Shanghai for 1924 notes that "the death rate among resident foreigners, including Japanese, was 17.1 per thousand. and that among the Chinese 11.2." Chinese in certain parts of Fukien show a partial immunity to malaria as compared with its frequent deadly effects on Northern soldiers in the same community. On the other hand, lack of personal hygiene makes the spread of skin diseases and trachoma extremely common, while lack of community hygiene, the habits of life, the types of buildings, the unclean streets (the common playground for children), the public tobacco-pipe, all make for the spread of all diseases that are carried by contagion and actual contact. Poverty is also a big factor in the production of ill health. Lack of proper food results in tuberculosis and other wasting diseases, such as anemia and beri-beri. The houses of both rich and poor are, for the most part, dark, damp and unsanitary. Not a few houses of a semi-western type are being erected, however, in all centers. With a few exceptions the water-supply comes from wells, cisterns or near-by streams, and is carried to the houses in buckets. Drainage is poorly managed, so that the sight of choked sewers and ditches is very common. Certain localities are permanently malarial. Latrines and septic tanks are left uncovered and without screens.

Diseases

The most prevalent diseases of the province are: eye-diseases, especially trachoma, which leads the list; malaria, skin and venereal diseases; tuberculosis, stomach and intestinal diseases, and acute infections (from measles, small-pox, influenza, and dengue to the ordinary cold). A great many diseases common to America and Europe are always present, and many others besides, such as beri-beri and leprosy. There is no way of telling the death-rate for Fukien, but it is probably much higher than that reported for Shanghai. A death certificate among Chinese is not required and no record is kept by the authorities. The reports of the foreign physicians point toward the following causes of death in order of importance: tuberculosis, pneumonia following acute infections, malaria and dysentery combined, bubonic plague, heart and kidney diseases combined following venereal troubles, malaria and small-pox. The most prevalent epidemic forms are: plague, measles, small-pox,

cholera and influenza. "My impression is," says Dr. Holleman of Amoy, "that about sixty percent of the children never reach maturity. The commonest causes are tetanus in infancy and digestive disturbances and broncho-pneumonia." Dr. Skinner says of Yungan. "In many ways this is a very primitive community. Health takes care of itself. Folks manage to get born. If not, they call us to help; most of them succeed in dying without our help, so there you are. Measles and small-pox are the most dreaded for the children."

Leprosy is thought to be unceasing. Lepers may be seen almost any day roaming the streets as beggars. During the Ching dynasty, they were required to live in villages and hence were seldom allowed to go out to beg. At Foochow there are two villages of lepers. At Yenping and Kutien they are cared for in asylums. Dr. Montgomery at Chuanchow and Dr. Matthews at Foochow are using the latest methods for their cure with fair results.

City Sanitation

City sanitation has been encouraged by Drs. Skinner and Trimble at Yenping to such an extent that a regular system including a water-supply was started by the Chinese officials at that place. At Foochow the police exercise a control over the meat-markets, inspect the street cleaning, and administer burial to dead paupers. The Chinese physician in charge of the Health Board at Foochow, the only health board in the province, is without a staff or a police force. There is no such thing as a license to practice medicine. Many deaths are due to solicitous friends trying out medicines upon their sick. All sorts of new patent-medicines containing morphine and coal-tar derivatives can be bought in the drug stores. There is a medical officer in Foochow who will, if called, attend to investigating strange cases of death. On the other hand, existing industries dangerous to health, contagious diseases, dirty restaurants and many other evil conditions, such as public latrines, are allowed to continue without police attention.

School Sanitation

The subject of school sanitation receives the most attention in the Universities, at Amoy and Foochow, where malaria and influenza seem to give the most trouble. The mission middle schools and higher primary schools with regular use of a physician are making progress along the line of yearly health examinations, vaccinations and anti-plague inoculations. The school rooms are properly lighted and with adjustable seats. On the other hand, almost without exception, too many students or children are housed in the dormitory space available. These schools are all equipped with playgrounds. But, except in Amoy University and Fukien Christian University, the toilets and latrines are unsanitary in all the schools for boys, and bathing facilities are inadequate. Government schools have been left almost entirely without medical attendance, except as they are located near a mission hospital where free clinics are held.

Health Campaigns

The first effort was the Fukien Health and Sanitation Campaign (1914) under the local branch of the China Medical Missionary Asso-

ciation co-operating with the Fukien Evangelistic Committee. Lectures and demonstrations were given in most of the large centers by men interested in science and medicine. These were mostly conducted in the schools. At the same time, free inoculations were given not only in the schools but in some of the villages.

In 1919, there occurred a great epidemic of cholera in Foochow. At first, only the coolie class was affected, but the disease speedily reached all classes and spread throughout the province. Appeals were made by medical men to the officials, but for a long time nothing was done, although the people were frantic in their idol processions and on the march night and day. Finally, the Chinese pastors, teachers, and intelligent laymen organized. They secured information on the cause, prevention, and treatment of the disease and distributed thousands of handbills giving these facts. There also arose the question of how to care for the sick. The American Red Cross (Fukien Branch) secured a large grant from America and appointed some of their members to work with the Chinese. The American Board Hospital in the city and the Magaw Memorial Hospital on Nantai were placed at the disposal of this group, large numbers of patients being admitted at both centers.

More than ten thousand deaths were reported at that time, so Foochow set herself to prevent a return of the epidemic. Dr. W. W. Peter of the Council on Health Education came to the capital city in June 1920 and under his direction there was put on a most elaborate program. Processions with educational floats, charts displayed in temples, churches and schools, lectures, stereopticon slides, and moving pictures contributed their influence. Immense crowds received the educational benefit of the campaign, and the fact that in the following summer there were only sporadic and isolated cases was, in a large measure, due to this work.

Health Conditions in the Foreign Communities of Amoy and Foochow

There was an appalling death rate among the foreign community of 1850, due to the fact that the residents had chiefly to live in boats or unsanitary Chinese dwellings along the river side; due also to a lack of proper food, and exposure to the unchecked plagues current among the native population, malaria, small-pox, plague and cholera. By 1857, however, sites had been acquired and comfortable houses erected. (1) The first Western physician to arrive in Foochow (1850) was Dr. Welton of the Church Missionary Society. In 1853 two doctors set up private practice among the business firms, one an American and one a British, and in 1860 one in Amoy. Hospitals for the care of sick sailors and the employees of the Western firms were established at Pagoda, at Foochow and Amoy. The names of Somerville and Stewart (2) are among those who came to Fukien in the early sixties. Dr. Sir Patrick Manson made Fukien prominent by his work in malaria and filariasis. Drs. Myers and Whitney at a later date became famous for their efforts to spread the true knowledge of anatomy.

Conditions at the Present Time

The foreign community at Amoy occupy the island of Kulangsu, which is separated from the native city by an arm of the bay. Numerous sanitary regulations are enforced by the Municipal Council.

There is a Western health officer to whom contagious diseases are reported and who establishes quarantine. All deaths must be properly reported, and burial permits secured and countersigned by the attending physician. The streets are paved and kept clean. There is also a milk-testing station. Water comes from wells. Sea-bathing and seabreezes make Kulangsu a summer resort for Western residents.

In Foochow the foreign community, so-called, is located for the most part on a hilltop on the south bank of the Min River and about two miles south of the original or 'native' city, the walled city. There is a Chinese health officer for Foochow, but he is practically without power. The sandy roads are kept more or less clean by the street-cleaning department of the City. Beyond this, no sanitary measures are attempted. Water comes from wells or is carried up in buckets from the river itself.

There are two summer resorts near Foochow, where Western residents may escape the effects of the sub-tropical climate which is characteristic of Fukien in summer. These are Sharp Peak at the mouth of the Min River, and Kuliang in the mountains ten miles from the city. Other less-well-known summer resorts have been occupied near Changchow, Yenping, and Shaowu.

CHAPTER XIV.—SOCIAL REFORM AND WELFARE WORK

E. H. Munson and Charlotte Neely

SOCIAL EVILS AND THEIR REFORM

Footbinding

Present practice varies throughout Fukien. In the northern part of the province, the people seem to have been slower about giving it up than in the southern. Naturally, greatest progress in unbinding bound-footed women has been in the larger cities. Little change is noted in many of the country districts. Whatever reform has been brought about seems to have been almost without exception on the initiative of the Christian Church.

The following reports indicate conditions in various parts of the province, as they were in 1925:

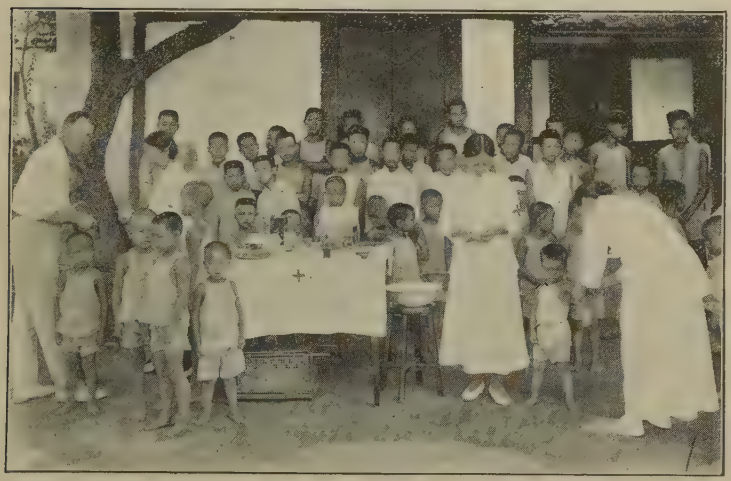
Kienning—"Widely spread, but decided reaction against it lately in better class families of the city. Among working classes, little reform." Ingtai—"Much less, though the practice is still kept up in certain districts. Considerable unbinding going on." Kutien—"In the country it is still the rule rather than the exception. On the decrease in larger centers. No movement against foot-binding except that the Christian schools will not admit bound-footed women." Shaowu—"Nothing is being done outside Christian circles to suppress the custom." Yenping—the same. Amoy—"Anti-footbinding Society had tremendous influence. But it is still being practiced in country districts." Hinghwa—"No footbinding takes place now. All bound-footed women are middle-aged or above." Diong-loh—"Very slowly disappearing in the city; continues in villages; very bad in sea-coast towns." Foochow—"There was founded in 1898 an Anti-foobinding Society among the leading gentry, who were pledged to put an end to the practice in their own families. As a result of this and of agitation among the Christian schools, practically all the women and girls in Foochow have learned to enjoy the natural foot. All ladies who have had their feet bound are seeking to rid themselves of the binding. The very old women who would be unable to walk if the cloth were taken away still follow the old custom. The feet of the field women (see below) are unbound."

Gambling

The practice of gambling seems to have had a most widespread recrudescence within the past three years all over Fukien. A survey taken in 1922 showed a total of more than Mex., $6,000,000 spent annually on theaters, brothels, restaurants and lottery tickets. The Fukien Moral Welfare Association, an organization within the Christian Churches has made sporadic efforts to stop the gambling and to create public opinion against it, but without very marked success, but it is the only organization that has lifted a voice in protest. Its efforts did help in stopping the sale of lottery tickets

DRAGON BOATS RACING AT WEST LAKE PARK.

The 5th day of the 5th moon is one of China's greatest festival days. Then dragon boats propelled by many paddlers represent the villages and wards and race before immense crowds of spectators.



INOCULATION FOR CHOLERA AT A VILLAGE SCHOOL.

During epidemics Christian doctors and nurses offer inoculations and vaccinations, not only in the city centers but also in the country.

in Foochow in 1922-23; but another type of gambling, the Hua-huoi,* immediately sprang up in their place. "In 1924 the whole city was full of thousands of men, women and children wild over the hua-huoi. Idol-worship was especially popular as a means of divining the lucky numbers. The authorities did nothing to prevent it."

The following quotations show conditions in the province. Kienning:-"Gambling is widespread. We saw fifty tables in a town of 300 families." Ingtai:-"Worse than formerly. Tax about $1,000 a month in this district." Kutien:-"Until two years ago, no gambling allowed except for three days at China New Year. All caught gambling were punished. Now there are licensed gambling houses and gambling is done openly." Yenping:-"Gambling terrible this last year and seems to be increasing rather than decreasing." Amoy:-"Very serious." Hinghwa:-"On increase. Government accepts profits off of gambling dens." Diong-loh:-"Very common in private houses. Navy stopped it at China New Year, 1924—otherwise no influence against it except the Church."

Prostitution

Here again reports show a decided increase since 1922 with the presence of soldiers given as the underlying cause. Indeed moral conditions of all kinds have become much worse, due to the presence of the large and small armies of the various generals who control the government of this as of other provinces in China at the present time. This accounts also for the fact that no purely Chinese organizations have taken any steps against such conditions; indignation undoubtedly is felt, but fear of the loss of life or liberty or property keeps the better citizens silent. What attempts at reform there have been, come from the Churches or Moral Welfare Association.

Reports from various districts speak as follows of prostitution. Kienning:-"Greatly on increase, partly due to soldiers. Moral Welfare protested to officials, but without much result." Ingtai:-"More widely practiced than ever before because of soldiers. Church only agency against." Kutien:-"Prostitution is on the increase. The Church is the only agency actively opposed to it." Yenping:-"Great increase in last three years, due to soldiers. Now several licensed houses." Amoy:-"Very general Nothing done." Hinghwa:-"Evil prevails to some extent in country districts. Not bad." Foochow:-"In addition to the 93 brothel houses, there are about 80 more private houses within the Walled City. These houses pay a regular license to the Government. No public opinion has been created against it, except the order issued by the Police Department to forbid it."

Opium and other Narcotics

There are 400 opium dens in Fukien province And the drug is very cheap; whereas an ounce cost $1.40 four years ago, it can now be bought for 35 cents.

The opium situation can be presented by quoting (by permission) from the section on Fukien, of the 1924 Annual Report of the International Anti-Opium Association of China.

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*Hua-huoi is the Chinese equivalent of that form of gambling known in Western countries as "policy."

I. The evils against which the Association's efforts have been mainly directed are the following:

a. The licensed and legalized opium den and the collection of the opium-lamp tax. This legalization is carried out under the pretext of suppression, though the tax levied is carefully fixed at an amount just sufficient to encourage the establishment of such places.

b. The Military-Police joint Bureau, which was formed for the purpose of collecting the lamp-tax, is said to collect as much as $400 to $700 a day.

c. The false methods employed by the Government Opium Suppression Bureau. They seize supplies of opium, ostensibly with the purpose of stamping out the evil, and then themselves sell it to the licensed vendors.

d. Military compulsion. This has been one of the chief causes for the recrudescence of the evil.

II. Hopeful signs at the present time:

a. The increased amount of local opposition. Very encouraging reports came to the Branch Association of strong and in some cases quite successful local opposition to the enforced cultivation of opium. In Funing, the people organized anti-opium processions round the villages exhorting the people not to plant, and in some cases the farmers went so far as to dig up the crops already in the ground. In Kienning, the Moral Welfare Committee, by directly approaching the responsible officials, were able to exercise a restraint upon the compulsory planting. In Diongloh County, the people withstood the officials, so that one villager was shot dead and two severely wounded. Chuanchow, Hinghwa and Sienyu all have reports of strenuous opposition on the part of the populace.

b. The establishment of the People's Anti-Narcotic Association. The Association this year welcomed a new organization to their side in the crusade. The People's Anti-Narcotic Association was organized in Foochow at a public meeting, held on Sunday, September 28, 1924.

III. Difficulties and Limitations.

a. Official duplicity. When approached by representatives of the Anti-Opium Association, the officials freely promise aid and reform, but compulsion to plant and use is continued under names that have no reference to opium, and it is very difficult to bring home to the real offenders their responsibility for the evil.

b. The chaotic state of government. Owing to conditions it is very easy for officials of one section to shift blame to the shoulders of officials of another and vice versa.

PRISONS AND PRISON REFORM

There is an average of one prison for each county town in the province and two in Foochow. In addition, the smaller centers have so-called detention houses. The conditions in these prisons are universally bad, with two exceptions, to judge by reports received: Diongloh prison is "much cleaner than ten years ago; it has been repaired and work for the prisoners has been established." Foochow has a modern prison where the industries of printing and

weaving are taught with good results. The other prison in Foochow is an old-style Chinese prison, very dark and dirty.

WELFARE AGENCIES AND RELIEF MOVEMENTS

Welfare Agencies

The reform societies many of which sprang into existence after the Revolution have been for the most part scared into inactivity by the prevalent militarism, for any organization handling money is an easy channel for the local general to use in the collection or extortion of funds. The same paralysis has fallen on the welfare work of the guilds, which have been a feature of Chinese society for centuries.

A picture of the general situation is given in a report from Kienning-hsien:-"The Merchants' Guild acted for the whole town in case soldiers took off carriers and failed to send them back; but it has disbanded now, for each new military governor used it to get money from the people. Our little town, which was a thriving trading center, is being choked to death between two great evils—we support an army of a thousand men who commandeer rice and other commodities as they have need, and just outside our district limits large bands of brigands support themselves on whatever the soldiers have not taken. There naturally would be little public spirit under such conditions."

In a similar way, the rice granaries established in many cities of the province and for centuries kept filled in case of famine or flood or special emergency, have been emptied by the armies. In 1922, the rice at Kutien was used to feed the poor people left penniless after the Southern army passed through. In Kienning and Foochow soldiers consumed the rice and are quartered in the granaries.

The guilds are chiefly trade guilds of various kinds and the so-called 'geographical guilds.'* The work of these guilds includes protection of trade, fixing market prices and wages; and managing idol processions and festivals. At one time, as implied, they were an important factor in what little public welfare work was done. A good deal of charity is extended to their own members. In Shaowu there is a Blind Beggars' Guild; it costs $5.00 to join, and the members are guaranteed a place to sleep and lounge unmolested.

Foochow furnishes an exception to the charge that the guilds have become inactive in their welfare work. Here will be found a number of active reform societies, the Mutual Welfare Society, the Thrift Society, the Fire-Protection Society, various Insurance Societies; but popular education, free schools and the like, rather than direct public welfare, is their main concern.

In addition to the charity work done by the guilds in many places wealthy individuals, or shops, or the chambers of commerce take up collections to be distributed to the poor. In Diongloh, there is a group of rich men who give yearly to the poor the proceeds of some fields they own in common. Some years ago, a similar group in Foochow bought property, built houses on it and used the rent in

* These are centers in all the cities and big towns where persons from a given district may resort and obtain lodging or legal and other aid. Shaowu reports that the Foochow and Kienning guilds in that city are very active.

support of three institutions, one to help widows, one to help poor people buy coffins, and one as an orphanage for little girls. Several hundred widows are beneficiaries of the dole, which is $1.10 a month. At the North Gate in Foochow there is a very well managed orphanage for boys, maintained by a group of private individuals.

In many places the officials make a dole to the lepers which they eke out by begging. For special emergencies, such as floods, collections are taken from the treasuries of the various government departments and used in relief.

Institutions—Government

The small number of these welfare institutions is not to be taken as an indication of lack of feeling on the part of the people or of the authorities, for the fact is that for centuries the dependents of society have been cared for within the families to which they belonged. But the modern world is breaking up the family system and the unrelated dependents are increasing.

There is a home for cripples and blind at Foochow, which can receive fifty inmates; and a blind village at Kienning. There is an orphanage at Kienning. There are two institutions for the care of the aged, one at Shaowu and one at Foochow. The Shaowu home had thirty persons in residence and twice that number who come in from outside for help. At Foochow there are 300 men and 200 women in residence. Each inmate receives a monthly dole of about $1.00. He boards himself and is at liberty to add to his dole in any way he can, by begging, sweeping the streets, etc. In addition to these 500, over a thousand men and women come to the home monthly for a dole of 20 cents. The institution is a poor one at best; yet, there are a thousand persons on the waiting list.

Institutions—Missions

There are mission institutions for the relief of distress scattered all over Fukien. The school for the deaf and dumb in Kutien under the Methodist Church is the only one of its kind in the province. Outside of Foochow there are only two places where the blind are cared for, both under the Anglican Mission; a school for blind men and boys in Kutien, and a children's blind school in Kienning.

In Foochow there are two schools for the blind, also under the Anglican Mission, one for girls and one for boys. They learn to read the romanized form of the local dialect in Braille, and are taught weaving and the manufacture of bamboo articles. The boys' school has an excellent band, which in 1922 actually visited England under the care of a teacher.

There are orphanages at Amoy, Hinghwa and Foochow. There used to be an Anglican orphanage at Kutien, which was discontinued in 1916 at the request of the officials who claimed that they could not discourage people from disposing of their baby girls if such doors open to receive the babies. The home at Foochow is known as the Christian Herald Orphanage. It is a large and efficient school, for boys, who learn carpentry, cabinet making and press work. They get schooling at night. After finishing the school course, they stay on for three years earning a living.

The Spanish nuns of the Dominican Mission in Foochow have two orphanages for girls, one at Foochow and one at Pagoda Anchorage. In the Foochow institution there are one hundred and eighty orphans and fifty babies out at nurse. Of the hundred and eighty, about forty are crippled or blind. The children are taught some lessons and to embroider, the embroidery of the Spanish convents of Foochow being famous all over the province.

In the whole province, there is no organized care of the insane, but that is not strange, for in all China, there is only one such asylum, namely at Canton an asylum under the Presbyterian Mission, which is, however, generously supported by local Chinese.

CHAPTER XV.—CHANGING FUKIEN

FRANK T. CARTWRIGHT.

If change is a sign of progress, Fukien—in spots—is among the most progressive of provinces. One can find with ease places where an absence of a handful of years finds one bewildered by the changes which have come.

But on the other hand one must remember that these are indeed spots. They could almost be pricked into the map and with almost unvarying uniformity they are the places where ocean travel or river traffic have given access to outside influences. Aside from these cities where change is a constant process, there are vast reaches where the customs and habits of yesterday and even the past centuries can be observed to-day. It is necessary to note this condition at the beginning of the study of changing life, and there will need to be mention of it again before the chapter ends.

Picture a resident for missionary or commercial purposes, absent from the province for a decade and returning after that comparatively brief time. What would he see different from the earlier days, what would he hear? Even more significant perhaps, what would he feel as the atmosphere?

MATERIAL SIGNS OF THE CHANGE

He left Fukien ten years ago a province notorious for its poor communications. The streets even of the provincial capital were narrow, dark, so filthy that a foot passenger who was forced to step from the street in order to allow a sedan chair to pass frequently went into muck ankle deep. There was not a single street open to wheeled vehicles. Now on his return there are in Foochow miles of comparatively wide, indifferently macadamized roadways. Inside the walled city the business streets have been widened sufficiently that, even in that region of high land values, there is room, if the drivers maneuver carefully, for two carriages to pass. In Amoy at the time this book is being written the city which has been characterized as the second dirtiest in China is opening several miles of finely laid roadway through one part of its congested heart and out along a dike toward the sea. There are even the beginnings of roads into the interior One section, many miles in extent, has been laid from Amoy toward Yungchun while in that more remote District city a magistrate, who had been a capable bandit chief, proved his modern viewpoint by condemning land through the center of the city and building geometrically laid roads where rickshaws and one auto, brought inland by river boat, ply their trade.

On the rivers, too, he finds great changes. Where before all travel was by boats, propelled by sail or by oar, he now hears the silence broken by the toot of steam launches and the chug of motors. True, the launches are of the poorest kind, as a class. One writer has characterized them as "made of discarded packing cases with boilers of old tin cans." But there are other launches more recently introduced which have powerful auto and marine engines and which

make the trip from Foochow to Yenping and even Kienning in less than a fifth of the former time.

Use of Electricity

The first electric light plant was being installed about the time he left Fukien, and now Foochow lies spread out in the heart of its broad valley a maze of electric-lighted ways. Its water front is at night nearly as bright as the streets of western cities while the homes of all save the very poorest people have their lighting done in the new way. From vegetable oils to kerosene from American tins they have now moved to electricity sent out from a plant built and operated by western-trained men.

From Foochow as a center the use of electricity has spread to many sections of the province. In up-river cities water power is used. Other cities use coal and other fuel for the boilers. Smaller lighting units have been installed by several hospitals and schools, and the contagion has reached military commanders who have bought portable engines and dynamos for their more or less permanent headquarters. Even in Kushan Monastery, the famous Buddhist center, before the images of the gods there are, in addition to the old lamps, the bright lights from a Delco plant.

Telephones of the continental type are found in some centers. But the newest development is the use of electricity for running the rice mills, work which has been done from time immemorial by hand, by treadmill, or by water power.

The beginnings of industrialism

Fukien can be termed in the kindergarten grade as far as industrial development is concerned. There are no mills comparable to those of Hankow, Shanghai, or Tientsin. Yet even here the changes are very noticeable. A very modern and well equipped leather plant in Foochow, not employing many men, is the best example of modern factory. There are also rubber manufactories and match-making plants. One finds, too, a wide expansion of the spinning, knitting, and weaving industries, these however being largely confined, so far, to large dwellings, and ancestral halls rather than large factory buildings. They represent a transition stage in the development from home industries to modern industrial life.

Types of goods in shops

Perhaps in no direction will the returning observer see more change than in the kind of merchandise sold in the shops. Not many years ago foreign goods were something of a curiosity. To-day they are common in all the larger centers. On the main street in Foochow and on the water front there are shops dealing exclusively in foreign-made products and in Chinese goods made after foreign models. At present most of the articles are of American, British, German, and Japanese make. Some most elaborate shops sell complete lines of watches and clocks.

This change is not only to be noticed in the large cities; the remote villages have almost incongruous evidences of new desires and standards of living. The small and dark shops on the village

streets sell perfumes, toys, even canned goods such as fish and fruit, all of them bearing unmistakable marks of foreign influence.

HUMAN SIGNS OF THE CHANGE

While it is true that materially one finds Fukien changing with great rapidity, the most marked evidence is seen in the people and their customs.

Freedom of Girlhood

Considerably less than a decade ago the girls' schools were run most circumspectly. Men were taboo at their exhibitions. In 1918 when one of Foochow's higher schools was giving an entertainment to show to the mothers and sisters of the girls what the students could do in the way of gymnastics it was proposed to invite a few of the older men among the missionaries, but this caused such a hubbub that the plan was given up and apologies were sent to the men. In 1922, however, when the first province-wide athletic meet was given under the patronage of Gov. Li, hundreds of girl students in government schools performed before ten thousand spectators, most of whom were men.

Boy Scouts and Girl Scouts

This movement has spread rapidly through most of the schools of upper grades and no parade of students would be considered properly arranged unless there were Scouts in line. The movement is not very much like Scoutcraft in western lands, giving most of its attention to drill and marching, but it is in the direction of a changed youth.

Changes in Dress and Manner

Foreign style clothing is increasingly worn. In student centers the boys can hardly be distinguished from those of European countries or of America, and business men, too, have taken quite kindly to western garb. The girls have not so completely revolutionized their dress, but have instead modified the garb of the foreigners into most charming costumes. Their most striking change concerns their hair, for the bob and shingle have become common enough on the streets of the large cities that the wearers excite little comment. Artificial coloring for the face is not a new art but one notices that it is applied with a new skill.

Attitude Toward Teachers

Formerly the teacher was revered for his learning. He was, because of his position, an honored citizen. The rise of a more critical spirit with the importation of western education has resulted in an entire reversal of attitude. Teachers in some schools have been openly relegated, by the students, to positions where they are the employees of the boys. Faculty action is often flouted and the student organizations present "demands" to the ones supposed to guide the school. In one school the faculty when holding a meeting was locked into a room by recalcitrant boys of junior middle school grade.

GIRLS OF THE NEW FUKIEN.

One of the gymnastic classes at Hua Nang College for women. Almost all the schools for girls in the province have similarly attractive groups who, when graduated, carry the idea of play and health, as well as education, back to their villages.

BOY SCOUTS READY FOR WORK

At the provincial track meet a few years ago these Scouts helped preserve order and also served as a first aid brigade.

To one at all acquainted with the Fukien of ten years or more ago, no present change compares with this in its completeness of reversal. Then a reverence which to western eyes appeared akin to worship; now a use of the teacher when convenient and indifference when that seems in order. The theory that "youth must be served" is believed with utmost literalness.

Social Relationships

Here one cannot speak of so great change because Fukien is not as far advanced as other sections of the land. Yet even in this "backwater of China's stream," as one visitor has termed it, one can readily note the difference. A change of emphasis in the home where parental discipline is not so great and where the respect for age is giving way to a demand for youth's privileges, a change in the marriage customs where occasionally young people insist upon their right to a voice in the selection of life partners, a change in the social life of the theaters and restaurants where the women of the family are often seen in company with the men,—all of these, although not general by any means, show the direction of the current.

Perhaps the social changes in the minds of the people can best be summed up in a happening of very recent years. A couple of advanced young people made their own engagement to wed and then the grandmother, the ultimate authority of the old regime, insisted that at very least she would determine what kind of ceremony should be used. She decreed that it must be the old; those immediately concerned wanted a Christian ritual to be read. The authority of age became so insistent that, in a province where elopement is almost unheard-of, the couple ran away to be married—and the mother of the bride-to-be accompanied them as chaperone.

FACTORS IN THE CHANGE

Such changes as these can not be explained with a series of simple causes. Rather are they resultant of forces, sometimes conflicting ones, sometimes merely influential one way or the other.

Deterrent factors

There are some factors which hold back from change, which would, if not overcome, keep Fukien from a place in modern China.

Isolation. This has been described quite fully in Chapter X. The province is so inaccessible because of its lack of almost all modern transportation facilities that it can well be termed "an eddy" or "backwater" as different ones have named it.

It is not only apart from the movements in the rest of the world and of China. Places within the province itself are separated by such distances, measured in terms of time required to travel from place to place, that Fukien may be said to consist of a series of almost unrelated regions, very slightly influenced by affairs in the center. Isolated as a whole and isolated in its parts, Fukien can not be expected to change with rapidity.

Conservatism. It is possible that this is a result of its isolation, but it is also possible that it is an inherited social characteristic of the Fukienese. Regardless of the cause, observers comparing these people with those in other sections of China consider them decidedly

conservative. Among such men new ideas receive little encouragement They must fight for place.

Language. This is a definite barrier closely related to the other two. Fukien's varied dialects prove as true a wall as do the mountain ranges. When men from Hinghua cannot understand men from Foochow, seventy miles distant, and when there are even greater differences between the dialects from the southern and central parts of the province, it is not hard to understand what powerful influences must be behind any change. Only recently an American zoologist was working up near the Kiangsi border among Fukienese speaking almost pure Mandarin (the language of most of China). He had with him as cook a native of Foochow—and the villagers were very suspicious of this man. Because he spoke a non-understandable language they thought him a Japanese.

It can be argued that there is in language a unifying influence, too, in that written characters mean the same in all of Fukien as in all China. But one need only remember that less than ten percent of the population can read to recognize that this is a relatively unimportant factor when weighed against the others.

Contributory Factors

In spite of what is said in the previous paragraph, it yet remains true that the greatest influence for change is found in the coming of the mission schools and the consequent spread of education. Schools are now to be found in all the larger centers and even though their graduates furnish so small a percentage of the population these are a powerful factor in changing Fukien Province. In very remote villages it is possible to find one or two persons, often more, who have been in the District cities or at the capital where they rubbed up against new ideas and customs, and very rarely do these students fail to carry back with them a modern atmosphere, in greater or less degree.

The schools are even more of an influence in recent years when the students, as part of patriotic movements, have gone out to the villages with lecturing tours, with free night schools for men, with free day schools during vacation time for the younger ones. With their emphasis upon Mandarin as a common language for all of China, with their use of the vernacular written language as opposed to the abstruse and involved "classical," they are laying mines of explosive which have already brought much change and which probably will bring more.

The "National Products" movement. This has been engineered and agitated almost exclusively by the students, and it is the reverse side of a nation-wide boycott. Instead of saying "Don't buy goods made by————," they urge, "Buy Chinese made goods," and in the cities and larger country centers they have even held exhibitions, showing the progress of their land in manufacturing. It is education of a most practical sort and helps much in leading the people to new standards of life.

Returned students. Dating back for more than a generation students from Fukien have gone abroad to study. A young woman from Foochow was the first of her sex from China to go abroad to study medicine. Large numbers have gone to Japan, to England, to America. These have come back, sometimes so "foreignized" as to be out of

sympathy with their people, more often only far enough changed that they have been apostles of change.

Emigration and return. From Fukien, especially from the counties bordering the lower Min River and from the Amoy and Hinghua regions, large numbers have gone to the Straits Settlements, to the Philippines, and to Japan for business. As they have prospered they have returned for long or short visits and many of them, when they failed, returned to the old home. Each in turn brought back with him seeds of unrest, of desire for change.

Travel. The shortening circumference of the earth with its natural influence upon travel here in China has led many wealthy Fukienese to go abroad or to travel fairly widely in China itself. Upon such enterprising men the impressions made by other communities, some good and some bad, operated as incentives toward change in their own manners of living, and the returned travelers in turn helped to change the ideas of their fellows.

Westerners' living in the community. This is an influence which cannot be adequately measured but which must have weighed tremendously in changing the province. In the port cities are fairly large groups of foreigners, while in the various District cities live scattered missionaries; and the homes, the customs, the appearance of these have reacted strongly on the minds of their neighbors and visitors. Anyone who has ever seen the interested faces of callers at some foreigner's home when that host has taken time to show and partially explain the new sights knows something of the force of this impression. Even stronger proof lies in the very many imitations and adaptations of such homes seen wherever there live men with money.

The missionary influence of business. Not a jest, the statement is true that the efforts of western business firms to educate a buying constituency have helped much in bringing change to Fukien. Examples might be cited of a number of businesses which through organization, advertising, and the enterprise of their representatives have helped kindle new desires in the hearts of the people and start new attitudes toward things western.

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In spite of sections where change seems as remote as from the face of the Sphinx herself, Fukien is changing. It is doubtful whether any Occidental can estimate the amount or the rapidity of the change, because he is gifted with ability to see only the surface changes. The heart of the Fukienese people is out in the sun-light for everyone to look at; it is beating strongly underneath the yellowish skins of the millions here. But that it is beating more rapidly, who dares deny? That it is beginning to beat in a nationwide rhythm is at least a strong possibility. China as a whole is striving to catch step with the world and Fukien wants to march with her sister provinces. Hence China changes and Fukien is changing, too.

But changing for what, better or worse?———And the ungiven answer lies somewhere behind the eager or impassive, antagonistic or friendly, faces of Fukien's millions. This change will determine Fukien's future, and this change leads—where?

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